

To the moste vertuous Ladie and No. 1.

moste gracious Quene Katherine late wife to the moste noble kyng Henry the eight of moste famous memorie deceased, Als: las Uddall your highnesse moste humble seruaunt wisheth health, and all prosperitee in Christ.



When I consider most gracious Quene Katherine, the great numbze of noble weomen in this our time and countrey of Englande, not onely geuen to the studie of humain sciences and of straunge tongues, but also so throughtly experte in holy scriptures, that they are hable to compare wityh the best wytyters as well in endictyng and pennynge of godlye and frutifull treatises to the enstruccio and edifyng of whole realmes in the knowlege of god, as also in translating good booke out of Latine or Greke into Englyshe for the vse and commoditie of suche as are rude and ignorant of the sayd tongues, I cannot but thynke and esteeme the famous learned Antiquitee so ferre behynd these tymes, that there cannot iustelye be made any comparison betwene them. Cornelia a noble matrone of Rome throught long conuersacion and continuance wityh her learned housebande, was in proesse of tyme so wel learned & so eloquent that himselfe was the chiefe & principall instructrice and byngger vp of hir two sonnes Caius Gracchus, and Tyberius Gracchus in all their learning, and made the same at length so fyne, that they yet to this daye remayne registred in the numbze of the absolute and perfect Oratours of olde tyme. We reade of one Aemilia in Rome a woman so well spoken & so fine of tongue, that beyng on a tyme indicted and arraigned of a greivous offence, she so wittily, so pithethly, and wityh suche grace made answer for herselfe: that al the whole benche & Courte than present iudged her for y mere respect of her eloquence and witte in that present perill and leoperdie there shewed, worthy by theyr whole consentes & sentences to be quit and discharged of the law for that crime. Hortensia the daughter of Quintus Hortensius, & brought vp continually fro hir cradle and tendze infancye in the house and compaigny of suche a noble Oratour, came at length so nere to the perfect eloquence of her father, that she was hable in publique hearyng to make oracions, and the same of so piththy a sorte, that where the noble weomen of Rome were on a tyme soze taxed to departe wityh their golde & Jewels towarde certayne necessaie charges of that comon weale: Hortensia came before the commissioners to speake in the behaile of the matrones, & wityh her exquisite talke obtained a mitigacion almoste of the wholle taxe whiche the sellours had afore agreed vpon, and appointed vnto the weomen to contribute. These exammples of eloquence in weomen, lyke as they are but verrye fewe in numbze, so are they thynges of no suche highe excellencie to be meruailed at: for what great matter of woondze is it that among so many thousandes there or fower should be founde hable to speake before a iudge in open audience: or what straunge case is it to be reputed, if some one or two weome haue ben found wittie or learned in the Latine tongue beeyng their owne native language which euery carter and handicraftes man than spake, though not al thing so

Aa. finely

finely as the learned men and Oratours dyd: what high matier of praise and commendacion is it, if a few weomen beyng either wiues or Daughters to excellent fine Latine men, could in continuance of a great manye yeares speake Latine well: Yet are these weome specially choyced in hystories as notable, yea and syngulare exammples worthy perpetuall fame and memozye for their witte, learnyng, and eloquence. After these heathens, Hierome in his Epistles writeth speciall hygh praises and commendacions of Eustochium the mother, Paula the daughter, and Blesilla the daughters daughter: of whiche euerye one were passyng well sene not onely in holy scriptures, but also in Latyne, Greke and Hebrwe: whiche tounge they learned exactly in a veray shorte tyme, & excelled in the same. The like testimony he giveth of Marcella a veray noble woman in Rome, to whom he reporteth to had in his tyme so well profited in the knowlege of holy scriptures, that after his departure from Rome, yf there were any doubtfull question or any poynte of difficultee concernyng scripture: all folkes woulde resorte to hir as to a iudge hable and also sufficient to decise any matier of controuersie or ambiguittee that happened among them. But this knowlege extended no fether then to their priuate edifyng of theyr owne selues with a very fewe others, and the same in suche places where Latine was their mother tounge and their natue language. But now in this gracious and blissefull tyme of knowelage, in which it hath pleased almighty god to reuele and shewe abrode the light of his moste holy ghospell: what a numbze is there of noble weomen (especially here in this realme of Englande,) yea and howe many in the yeares of tender virginitee, not onely as well sene and as familiarlye traded in the Latine and Greke tongues, as in their owne mother language: but also bothe in all kyndes of prophane literature, and liberall artes exactlye studied and exercised, and in the holy scriptures and Theologie so ripe, that they are able aptely, cunnyngly, and with muche grace eyther to endite or translate into the bulgare tounge for the publique instructiō and edifyng of the vnlearned multitude. Neyther is it now any straunge thyng to heare gentleweomen in stede of mooste bayne communication aboute the moone shynnyng in the water, to vse graue and substanciall talke in Greke or Latine with their housebandes of godly matiers. It is now no newes in Englande to see young damysels in nobles houses and in the Courtes of prynces, in stede of cardes and other instrumentes of idle trisleyng to haue continually in theyr handes eyther Psalmes, Omelies, and other deuoute medytacions, or els Pauls epistles, or some booke of holy Scripture matiers, and as famlyarlye both to reade or reason therof in Greke, Latine, Frenche, or Italian, as in Englishe. It is now a common thyng to see young virgins so nouzeled and trayned in the studie of letters, & they willyngly set al other bayne pastimes at naught for learnynges sake. It is now no newes at all to see Quenes and Ladies of mooste high estate and progenie, in stede of Courtly dalliaunce, to embrace vertuous exercises of readdyng and wrytyng, & with mooste earnestte studie both early and late to applye themselves to the acquiryng of knowlage aswell in all other liberall artes and disciplynes, as also mooste specially of God and his mooste holy worde, wherunto all christen folkes, (of what estate or degree so euer they be,) ought to the vttermooste of their possible powers mooste principally and mooste earnestly themselves to geue & dedicate. But what a great cause of publique reioycyng (o lord) maye it be, & in this tyme of Christs haruest, euery good bodye most busily applying the
wozke

worke of his vocaciō towarde the innung the lordes coine, some by enstruc-
 tyng the youth, some by teachyng scholes, some by preaching to their simple
 flockes, some by godly inducing of their families, some by wytyng good and
 godly treatises for the edifying of suche as are willing to reade, and some by
 translating good booke out of straunge toliques into our bulgare language
 for the helpe of the vblearned: the most noble weomen of bloude and estate
 royall, are no lesse diligēt trauaillours then the best, (in any of the aboue na-
 med offices mete for their sexe,) ne take any maner skorne or disdeigne in y^e la-
 bour of braving this harvest home, to be ioyned as yoke felowes with infe-
 riour perlōs of most low degre & condicion. How happie art y^e, o Englad, for
 whose behoufe and edifying in Chyriste, Quenes and Princesses spare not ne-
 ceasse with all earnest endeuour and sedulitee to spende theyr tyme, their wit-
 tes, theyr substance, and also their bodyes: And in this behalfe lyke as to
 your highnesse, moste noble Quene Katherine, aswel for composing and setting
 forth many godly psalmes and diuerse other contemplatue meditations, as
 also for causyng these paraphrases of the moste famous clerke and moste godly
 wyter Erasmus of Rotterdā to bee trāslated into our bulgare language,
 Englande can neuer bee able to render thankes sufficiente: so maye it neuer
 be able (as her desertes require) enough to prayse and magnifie the moste no-
 ble, the moste vertuous, the moste wittye, and the moste studious Ladye Ma-
 ries Grace, daughter of the late moste puissaunte and moste victorious kyng
 Henry the eyght of moste famous memorie, and moste derely beloued systur
 to the kyng our soueraygne lord that now is, it maye neuer bee able (I saye)
 enough to prayse and magnifie hir Grace for takyng suche great studie, peine
 & trauayll in trāslatyng this paraphrase of the said Erasmus vpon the gospel
 of Iohn at your hyghnesse speciall contemplacion, as a nymbre of right wel
 learned men would bothe haue made courtesie at, & also would haue brought
 to worse frame in the doyng. O how greatly maye we all glozy in suche a pier-
 lesse floure of virginitee as her Grace is: who in the middes of Courtly de-
 lices, and emiddes the enticementes of worldly vanitees, hath by her owne
 choice and election so vertuously, and so fructefully passed her tendre youth,
 that to the publique comfote and gladfull reioycyng whiche at her byrth she
 brought to all Englande: she doeth nowe also conferre vnto thesame the v-
 estimable benefite of ferthering bothe vs and our posteritee in the knowleage
 of Goddes worde, and to the moze clere vnderstandyng of Chyristes gospel. O
 royall exercise in dede of virginly educaciō. O vnestimable and precious fruite
 of maydenly studies. O noble successe of princely spendyng the tyme, especial-
 ly in a womā. O zeale of prouokynge Gods glozy worthy immortalitee of fame
 and renoume. For what coulde be a moze manifeste argumente of myndyng
 the publique benefite of her countreye, what coulde be a moze euident pfoe of
 her will and desyre to dooe good to her fathers moste derebeloued subiectes,
 what could bee a moze playne declaracion of her moste constaunte purpose to
 promote Goddes worde, and the free grace of his gospel: then so effectually
 to prosecute the weorke of translating which she had begonne, that whan she
 had with ouer peynfull studie and labour of wytyng cast her weake body in
 a grieuous and long sicknesse, yet to the intent the diligent Englyshe people
 shoulde not bee defrauded of the benefite entended and ment vnto them: she
 comytted the same weorke to Maister Frauncis Bale doctour in the fa-
 cultee of diuinitee with all celeritee and expedition to bee finished and made

complete. That in case the kynges maiestees moste royall commaundement
by his moste godly iniunctions expessed, declared, and published, (that the
sayed Paraphrases shoulde within certayne monethes bee sette foorth to the
Curates and people of this Realme of Englande) hadde not so preuented her
grace, but that she might estones haue put her syle to the polishing thereof:
where it is nowe alreadye betaye absolute and perfect, it would than among
the rude and homely dooynge of me and suche as I am, none otherwise haue
glittered, then clothe of golde enpowdered among patches of cāuelle, or Berles
and Diamoundes among pebblestones. But in the meane time, to what lear-
ned man maye not the sedulitee of suche a noble pynceesse bee a spurre and pro-
uocation to employe the talēte of his learnyng and knowlage to the publique
use and commoditee of his countrey? To whom maye not thys moste notable
example of so vertuous a Lady bee an occasion to shake of all sluggishenesse,
and to yeld vnto the common weale of Englande some condigne fruite of his
studie and learning? To what idle loiterer maye not this moost excellent acte
of a kynges daughter and the same a kynges sistor bee a shame, and reproche
of negligence? To what persones (be they neuer so ignorant or vlear-
ned) maye not this moost earnest zeale of a pynceesse of suche highe estate, bee an
effectuall prouocation & encouragyng to haue good mynde and wyll to reade,
heare, and embrace this deuout and catholike Paraphrase so plainly and sensi-
bly translated, and so graciously by her offered, and (as ye would saie) put in
all folkes handes to bee made familiar vnto them? Beseechynge therfoze al
mighty god y^e it make in y^e hartes of al good Englishe people take no lesse place,
ne woork any other effect of godly knowlege and innocent liuing, then your
hignesse in procuryng these translations, and the said Ladye Marias grace on
her partle also haue ment it: I shall seemleablye be a continuall petitioner to
his deuine Maiestee, long yeres to preserue both your estates: you, to the pro-
curing of many such good translations for the edifyng of simple people in Chris-
tians discipline, and her to the doing of many like actes for the publique vtilitee
of vs al, wherby ye maye bothe of you atteygne in this worlde condigne
fame and renoume with perpetuall memorie among men, and after
this lyfe a crowne of immortall glozpe and blisse in heauen eter-
nally there to raise with Christ and his holy Aun-
gelles. Amen.

To the mosste renoumed Prynce/ Fo.iii.

Ferdinando Archeduke of Austriege, and brother
to Charles the first, the Emperour of the Romaines,
Erasmus of Roterodam wytheth
health.



The last yere, mosste gracious pynce feerdinando, I tooke
on hande to wyte a paraphrase vpon the gospel of saint
Mathewe, moze at the vrgent request of the mosste reue-
rende Lorde Mathew, Cardinall of Hedune, then of
myne owne mynde, partly because the great excellencie of
the woozke by a certayne reuerente feare withdrew my
minde from medling therwithall, partly also forasmuche
as there was besides this, many and sundry difficultees,
the whiche might abasse my weakenesse (whiche did acknowledge his owne
inhabilitie) from medlyng with a treatise so farre aboue my power, so that me
thought I was vtterly dispatched of all suche kynde of wyrtynge: yet all this
notwithstandyng I am compelled (I cannot tell how) after the same sorte to
declare the gospel of saint Iohn, partely by the successe of my former bolde
enterpryse, partly by the auctoritie of certayne noble personages, whose desire
if I should not satiffie, I might be thought very vnkynde, and wicked also yf
I should disobey their commaundementes: yet was it not vnknewen vnto me
how muche moze full of godly maiestie this present gospel was, the whiche
for the mosste parte doeth trauaile in the declaracion of suche secrete misteries,
as vnto the nature of God doeth appertayne, and the wonderfull copulacion
of the sayed nature vnto ours by his incarnation. For what is he that canne
by very imaginaciō, comprise how that God the father, beyng without begin-
ning, doeth continually beget God the sonne: into whom the begetter doeth so
wholy powze out himself, that yet thereby he is nothyng diminished, of whō
also the sayed sonne is after suche wyse bozne, that yet thereby he is nothyng
secluded: againe how that from them bothe, the holy ghoste doeth so procede,
that there continueth a perfite copulacion of one nature emōgst them, without
any confusion of the distincte propriete in persons: who can by witte atteyne
to knowe by what coniuncion the omnipotente and vnspeakeable nature by
incarnation, did couple mannes nature vnto hye: so that the selfsame whiche
euer moze had bene very God of the luyng God begotten, was also very man
bozne of the virgin Marie: In the declaracion of suche matters, in the whiche
oftentymes the bare transposyng of one woozde is an haynous offence, what
lybertie can a Paraphrase haue? Aboue all this I did perceyue that I muste
go, if I did prosecute my purpose, ouer places incumbred with many and sun-
dry difficulties: hedged and ditched, parted and diuided with fluddes, and gul-
fes, ouer the whiche it should not be possible to passe by reason of thicketts, and
standyng moates. For there is none of all the gospels that hath eyther mo, or
moze harde, questions to be solued, either in whom moze vehement studie hath
been bestowed of the old and excellent autours, finallye in whose exposition
the interpreters do moze vary and discent, the whiche verilye I do not thinke
mete to be imputed to their dulnesse or lacke of learnyng, but either to the obs-
cure

The p̄face of Erasmus vnto his

scultie of the stile, or elles to þ̄ diffuſenes of thinges conteyned therein. There
 were besides these, other peculiee difficulties in the sayed matter, because that
 all the wordes which the Euangelist doeth attribute vnto Christ, are intricate
 with enigmaticall questions, the whiche if a man should expresse in wyse of a
 paraphrase, suche thinges wil not agree with their answer, þ̄ did not perceiue
 to what purpose Christ did speake so. For many thynges be spoken of Christ,
 after suche a sorte, that he knewe well that they neither could, neither woulde
 he that they should be perceyued vntill the conclusion of the thyng dyd declare
 his saying: Furthermore in asmuche as it is the office of a Paraphrase to ex-
 presse that thyng that is b̄refely spokē, and in few wordes couched, with more
 copy & plēty of wordes, I could not obserue þ̄ due measure of tyme. For where
 as it is read that our lord did kepe his maundy vpon the night time with his
 disciples, & at the sayed time to haue washed their feete, yet after thesame man-
 dy he had so long comunicatiō with his disciples, that it maye be thoughte a
 wonder that he had time to speake so many wordes, namelye sayng that the
 wordes of the other Euangelistes do declare that manye other thynges also
 wer both sayed and doen by hym thesame nighte: wherfore deuē measure in
 tyme could not be obserued of me, which should declare at large all the sayed
 thynges with more copy & plenty of wordes. Finallye this Euangelist hath a
 certayne peculiar kynd of stile of his own. For he doth knit his stile as though
 it wer ring and ring ioynd & linked together, sumtime with contrary mēb̄res,
 sumtime with like, sumtime with one selfe thyng sūdy tymes repeted, so that
 a paraphrase is not able to expresse suche pleasaunt elegance of his stile: I
 meane suche places as this: *In principio erat verbum, & verbum erat apud deum, & deus es-
 rat verbum.* In the begynnyng was the worde, and the worde was with God: &
 God was the worde. In these.iii. places worde after worde, & God after God,
 is pleasauntly repeted. And byanby repetyng agayn the beginning, he conclu-
 doeth the sentence. *Hoc erat in principio apud Deum.* The same was in the beginning
 with God: & again: *Omnia per ipsum facta sunt, & sine ipso factum est nihil.* Al thynges wer
 made by thesame, & without thesame was nothing made þ̄ was made. *Quod
 factum est in ipso vita erat, & vita erat lux hominum, & lux in tenebris lucet, & tenebre eam non com-
 preheuſerunt.* In him was the life, & the life was þ̄ light of men, and the lighte shi-
 ueth in derkenes, and the derkenes, did not cōprehend it. In these it doeth ap-
 peare how that euery memb̄re of the sentence doeth alwaye repete the former,
 so that the ende of the former beginneth the latter: & suche a lyke thyng may be
 perceyued here, as the Greke Echo is wōt to represent: but as touchyng these
 thinges, sumthyng haue I spoken in the argumentes of the Euangelistes gos-
 pels and Epistles. This peculiar grace and elegancie of speche, I perceiued
 well could haue no place in my paraphrase. Therefore although I did perceiue
 these and many other like difficulties, yet I toke vpon me this busye piece of
 worke, sayng that so many & noble men did by theyr exhortacion, encourage
 me thereto, & by auctoritie enforce me: specially because the good successe of my
 former deuotie and obedience, rather than any presumption dyd bolden me to
 thesame. For I had not onely good successe forasmuche as the gentill reader
 for my trauayle and paynes doeth thanke me, but also forasmuche as Charles
 (of al Emperours þ̄ for this eight hundredth yeres hath reigned in this world,
 both of moſte puiſſance, if we beholde his large dominion, and also the moſte
 vertuous, if we consider besides his other very imperiall qualities, his seruēt
affection

affection and zeale towardeſ religion and godlynes) hath this my paynes (for vnto hym I did dedicate it) not only by countenance and wordes, but alſo by letters both full honozably and louingly wyrtten, certified me that it was moſt thankfully accepted of his grace, wherupon me thought it conuenient that ſeing Whereto was to the Emperour Charles dedicate and preſented: Iohn ſhould be vnto Ferdinando, the other and ſecond Charles, dedicate. And plainly good hope doeth greatly comfort my minde, promiſing me that it ſhal come to paſſe, that lyke as my former labour by Charles good fauour did well procede, & had good ſucceſſe, ſo ſhal this my preſent endeuour by the gracious fauour of Ferdinando, procede & haue lucky ſucceſſe. Theſe be two names in our tyme moſte fortunate, a couple of brethren in theſe daies moſte lucky. Neither is it to be doubted, think I, but y the fauour of God will proſperouſly ſet forth the goodly purpoſe of ſuche ſo godly diſpoſed princes. For a man maye (as I thinke) haue a good opinion in them, in whom beeing yet of tender age the excellent fruite of vertue doeth ſatiſſy y great expectation, the whiche (if I might ſo call it) the blading tendre age did put vs in comfort of. For in your very chyldage, there appered in you a certayne ſtrange and meruelous towardeſnes of ſuche prudence, moderaciō, mekenes, integritie, deuocion and godlines, that euery mā did hope that your grace woulde be a wonderfull excellent prince in euery condition perſite and abſolute. And now as touchyng the publike hope, that al the whole world hath conceiued of you, like as hitherto you haue not fruſtrated it, ſo haue you brought to paſſe that nowe when you be come to the age of more diſcretion, it doeth appere that you will not only content and fulfill the ſayde hope and expectation, but alſo the deſire of all men to the very moſte. My little treatiſe of a Chriſtian Prince, ſuche as it was, for many dayes agoe when ye were a young man, you cauſed all ſtudious perſons to lyke, in aſmuch as ye byd vouchſafe to reade it. And this preſent worke dedicate vnto your graces name, you ſhall likewiſe cauſe to be liked, ſeing that of all poſſible in our time you be the flour, and for manyfold conſideracions vnto all the worlde moſte dearly beloued, neyther ſhall ye ſo do eyther to aduance your gloꝛye and renowne, eyther to procure me any benefit or commoditie, for neyther your noble eſtate, neyther ſuche a ſober and moderate nature doeth court or looke for the prayſe or commendacion of man, neyther my minde or fantaſie doeth ſeke any thyng els, then the fauour of Chriſte, but that thoſe for whoſe furtheraunce theſe paynes wer taken (and for all me in generall is my payne beſtowed) more plentifully might haue comoditie ther by. For ſuch as of their owne nature be commendable, haue then eſpeciall profit and ſingular commoditie, when they ouercum all malice, and be thought worthy the fauour and commendacion of all men. To this preſent purpoſe maye your grace muche helpe, if you declare this my preſent worke compiled by my payne and ſtudie, for to haue bene not reſected of your graces maiesty. For it is not to be feared, I truſt, leſt your graces wiſdome geue credence vnto them, the whiche peraduenture woll ſaye when they ſhall vnderſtande a paraphraſe vpon the goſpel to be dedicate vnto prince Ferdinando, what ſhould a laye prince and a young manne do with the goſpel. And wil make cauillation & ſaye y I geue frogges wine, as the Oke prouerbe ſpeaketh. As though it wer to be thought that only ſuche do preſent princes w mete giſtes, y which bying vnto them bookes wyrtten in barbarous toꝛgue, conteyning matters of huntynge, keepynge of dogges, and horyes, of in-

The p̄face of Erasmus vnto his

gines for warre, yea & misfortune of dissing & carding. Verily I am in a contrariety of opiniō: for I deame that where the euangelical and heavenly philosophie, is thought to be to all, of the hyghest, lowest, and myddel estate; wonderfull profitable, yet it is to none moze necessarīe, then to the supreme heades & powers of the world. For the moze wright, charge, and burden, that they susteyne, the moze daungerous the storme is, that appertēnieth vnto them for to calme and assuage, the moze manyfold occasions they haue whereby good wottes well inclined by nature, and well instructed by education, maye be marded and corrupted, so muche the moze it is sempyng that they shoulde be instructed and atured moze diligently then the reste, with the moske godly and infallible preceptes of holy doctrine: for suche cannot offend withoute the great damage of the whole world. It is the peculiar office of the prelates to nourishe & people with plentifull and abundant foode of the euangelical doctrine. For the which cause they be called pastours and herdes in scripture. I graunt all these to be true. Yet the poet Homer of the mozte cōmendable christian auctors is commended, & not vnworthily, because he calleth a kyng, a herd ouer his people: how muche moze then is it mete & this name & title agre with euery christia p̄nce. A p̄nce doeth not p̄ache & teache the gospel, but he doeth obserue, p̄actise, & fulfill it, & yet doeth he after a sort teachen it, whosoer doeth hepe & obserue it. But how can he fulfill it if he knowe it not: how shall he know it, except by diligent and frequent readyng he peruse it, except with a great studie he profoundly print it in his memoire: whom behoueth moze Redfastye to beleue & the celestial king is gouernour of this world, vnto whom nothing is vnknownen, whose eyes no man can deceyue, whose power no man can resiste, who shall iudge euery man accordyng to his merites, then the supreme powers, whiche by reason of their power do dreade no man, and can if they list easlye deceyue whome they list: whiche if they trespasse any thyng, be not cited to appere at any mortall mans consistory, but be commended also oostymes for their misdesdes. In whose myndes ought it to be moze depely grauen that after this present lyfe (wher of the kynges theselues haue no assurance, no not as muche as of an houre, and which no man can entoye long) there is to come another life, that neuer shall haue ende: in the whiche indifferentlye without respecte of estate, or dignitie, (saung that the straiter iudgement shall be to them, straiter accōpt shall they make, & which in this world hath surmounted other in rōume office, and auctoritie) Ieuery man shall by the sentence of the mozte righteous & iust iudge (whose iudgement no man shall escape) reape & craupe of that, which he hath sowne in this present life, neither shall anye scape but that either for his good dedes he shall receyue the crowne of eternal glozy and blisse, or els for his offences be committed to everlasting fier: in whose myndes (I say) is it moze necessarīe this thing to be depely infixed then theirs, whom all kynd of prosperitie and flatterye of man, doeth prouoke both to set their affiance in thynges present, and to forget what is hereafter to come. In whose memoire is it requisite moze depely to be printed, that Christe hath plainlye thretened vs in these wordes, (wo be to the rich, & the high powers of this world, which hath their comfort in this world) than in theirs which haue plentie, and store of all suche thynges, wherby mans minde is corrupt & degenerate. In whose eares is it moze cōueniēt diligently to be beate that euery man ought warely to bestowe his talent whiche the lord hath committed vnto him, in the waye of busie, for the

the lordes aduantage, and will call euerie man to make accompte therof, then theirs whiche by reason of their power committed vnto them by God, may at their pleasure, either profit moste, or disprofit most in this worlde: who ought moze assuredly to beleue that all men be they neuer so puissant & in high auctoritie, can of themselves do nothing, & that all thynges that be good & commendable, do come of God, of whom al thynges ought to be desired, that maye by christian petition lawfully be desired, and that vnto him the whole glozy and prayse of all that we prosperously do in our affaires, ought only to be attributed and ascribed, then they whom the world doeth commende and magnifie by reason they haue suche thynges as Christ taught should be despised: who because of certayne haire fantasticall apparent shadowes of thynges y^e seeme comendable, y^e base forge doth in maner regard and worship as goddes: who ought moze thorowly be perswaded y^e stermines is hated of God, that iniurie ought not to be reuenged by iniury, y^e nothing is moze commendable the peace, nothing moze acceptable to God then meakenes & clemencie, then suche whom so muche busynesse dayly doeth prouoke to vnquietnes, to warre, & reuenging of displeasures: In whose mind ought it moze depely be printed, that neyther for desire of life, neither feare of death, it is lawfull to swarue from honesty, y^e in this present life no man oughte to loke for to be rewarded for his merites & desertes, sereng that in the nexte world no man shall be defrauded of his dewe rewarde, then in the mindes of princes, whom so many prouocaciōs, so muche troublesome busynesse, so many occasions doth oft and many tymes intrise & allure to dishonestie: Merely such a minde vpon which y^e general felicitie or miserie of the whole world doeth depende, ought with weightie & profound perswasions of philosophy be armed: whereby it maye brightly & nothing thinking, perseter against all the policies and engines of this world: but suche doctrine whiche doeth so peyse the minde, that it be not tossed by the waues and surges of fortune, and worldly busynesse, no otherwyse then the balans dothe staye the shippes in tyme of tempest, can neither moze conveniently, neither of moze certayne veritie, neyther yet of moze efficacie and power be collected out of any other woork, then the gospell of God. If y^e profane princes, soasmuch as they must commonly trauaile in worldly affaires, & maintenance of publique tranquillite and reste, cannot alwayes obserue suche thynges as they perceiue, & iudge to be most conuenient to be kepte & obserued, yet at the least if the euangelical doctrine be profoundly rooted in them, they shall be able to do this that soasmuch as lieth in them to do, they shall alwaye endeuoure themselves to appoche nigh vnto y^e perfoimaunce of Christes preceptes, and litle or nothing swarue from theyr marke. This thing as we desire that it may appere in all suche as be gouernours of this world, so mozte gracious Prince Ferdinando, we greatly hope to se it in you, whome we haue knowen from your childeage hitherto, to haue been maruclously geue to the reading of the ghospell: for you were not wont, whyle the priest is at seruice, to spende your tyme either in superstitious kind of prayers eyther basetfull iagling as the mozte parte of nobilitie doth, but so open the testamēt, & reuerently to see what the epistel & gospel of that day doeth instructe & exhort you to do. Neyther do we doubt but that this example of your childeage, you haue muche encreased by encrease of age. Neyther do we mistrust but that in tyme to cum in euery place, many other will folowe this your example. For like as an infection of vice taken at the

The pꛛeface of Erasmus vnto his

example of men of estate, doeth speedely crepe vnto many: euen so the example of vertu, if it haue his beginning of renoumed persons, will soone be wel lyked of all men. In what estimation the worde of God was had in old tyme, may evidently appere by those rites and ceremonies as yet be vsed in the church, lesse vnto vs of old antiquitie. The booke is adozned truly with gold, iueyꝛ, & precious stones, reserued & laied vp deuoutly embꝛgst þ̄ leuells. It is not broughte fooꝛth ne caried in without great reuerence. The gospeller desireth licence of hym that doeth execute, that he maye rede and pronounce it. After that, there is caused an holy perfume by censyng of frankincense, of stacten, the droppynge of mirrha, of mirrha it selfe, and of the powder of the herbe galbanum. The foꝛehead and bꝛest hath the signe of the crosse made vpon them; gloꝛye is geuen to the loꝛde downe to the ground, euery man ariseth and standeth bolte vpright, the heades be bare, the eares attentife, the eyes full of reuerence. At the name of Iesus as oft as it is mencioned, the knees be bowed downe to the ground, after all this with great reuerence he holdeth the booke befoꝛe his bꝛest, and carrieth it about, euery man doeth kisse it, and at the laste it is reuerently laied vp amongest the reliques. What other thing doeth these ceremonies meane, oꝛ put vs in remembraunce of, than þ̄ nothing ought of chꝛistian men to be moꝛe regarded, moꝛe deuely beloued, moꝛe reuerently handled then that celestiall doctrine, whiche Chꝛist hath pꛛeachd vnto all persons: the whiche foꝛ so manye hundꝛeth yeres ago, the consent of the whole world hath allowed, the whiche against this worlde, and the pꛛince therof, maketh vs to pꛛeuaille: but like as wurthely the vain and misoꝛdyed deuotion of the Iewes is reprobued, whiche Iewes dooe great reuerence vnto the booke of their lawe the olde testament, in layyng pure and cleane clothes vnder it, knelyng downe to it, and wurthipping it, not once touchyng it, but with cleane and vndefiled handes, (where as such thinges as their lawe doeth chiefly teache them, they wickedly contemne and despyse) so it is to be perceyued of vs, that we be not as vndeuous in keepyng and fulfilling the ghospel, as we be superstitious and scrupulous obseruers of the rites and ceremonies. . . . Foꝛ what doeth it auayle to haue the booke adozned with Iuozꝛye, siluer, golde, and stik, if our lyuyng be polluted and infected with such vice as the ghospell doeth so straytely foꝛbid: if our soule be decked with no vertue accordyng to the ghospell: what can the booke auaille vs boꝛne befoꝛe our here, if the doctrine of it be not in our herte and mynde: what seruise doeth the perfume and odour caused by censyng, if that his doctrine be contemned, if our lyuyng haue a dayly pestilent sauer: what the better be we to bowe downe our necke to the booke, if our lustes obstinately and with wise neckes repine at his pꛛceptes: what doeth it pꛛofit and auayle vs to tye vp, and to stand bare headed, if al our whole life be suche that it declare openly that we despyse the doctrine of the ghospell: howe dare ye be so bolde as to kisse the booke that the ghospell is in, the whiche beeyng subject to lecherie, to avarice, to ambition, to sensualitie, and pꛛe, do defile and dishonꝛ the admonicions of the ghospell: howe dare he kysse the booke that teacheth nothyng but peace, but mekenesse, and charitie, the whiche dyspyllyng Chꝛistes doctrine is wholly consumed with enuie, replenished with hatred, boyleth in anger, inflamed with desire to bee reuenged, furious and madde against his neyghbour, the whiche also (so his mynde maye bee satisfied,) soꝛceth not by wood battayle to set all the world by the eares together: howe

how dare he be so impudent as to embrace and worshippe this holie booke, the whiche in all kind of liuing and conuersacion is bitterly geuen and married vnto this worlde, whiche as a mortall enemy, the doctrine of the gospel doeth detestate and abhorre: with cleane handes and verie reuerently we vse to touche the holy booke of the gospel, and with filthy myndes do we despise the preceptes of the gospel: why doe we not rather lay the to our hert: why do we not kisse them with minde and pure affection: why do we not here bowe down our neckes: Certain there be that hath hanging about their necke, and carrieth about with them a part of S. Iohns gospel, as a remedie against diseases, and suche other heuy misfortunes. Why do not we rather beare aboute with vs the doctrine of the gospel in our mynde, the whiche maye remedie al disease of synne and vice: I do not discommend any ceremonies, I do not rail vpon the deuotion of the simple people: but plainly, that will these said thinges profit vs if we put in practyse that thyng whiche the visible signes putteth vs in remembraunce of. If we be true christen men, that is to saye, yf we vnfainedly professe the doctrine of the gospel, let vs inwardlye in our myndes practise all suche thynges as in these signes is outwardly represented vnto vs. I haue heard saye that it is a fashion in some places that the prince shall at the gospel tynie stande holdyng a naked swerde in his hand, the rest laying their handes vpon the hyltes. Howe shall he defende the gospel with the swerde, whose mynde doeth hate the gospel, which is wholly affectionate vnto the vanities of this worlde, in whose opinion nothyng is lesse regarded then the excellent precious perle of the gospel, of whome nothyng is more hated, then that whiche Christe taughte onely to bee coueted: he that pouleth the people, that oppresseth the poore, that by warre defaceth all both good and badde, he that is the occasion of manyfold calamities, for whose vaine glozve so muche mannes bloudde is shedde, dooeth he, I saye, drawe his swerde to defende Christes ghospel withall: let hym first be made at one with the gospel, lette him cutte awaye his vicious and naughtie appetites out of his mynde with the swerde of the gospel, and then yf he lyke, lette hym drawe his swerde against the enemies of the gospel. But these thynges haue I spoken, mooste renoumed Prince, in the waye of aduertisement, without reproche of any person. I open the matter onelye. I reprehensive no person: and the more boldelye vnto your grace I wyte thus, because no hynde of suspicion at all, of any suche faulte or enozमितie, can be suspected to be in you. There bee none, Bishoppes except, that of congruence ought to liue more after the gospel then Princes. But they oftentimes by simplicitie vnder an assemblaunce of deuotion be deceived. For by the perswasion of suche whiche be thought the perfitt professors of religion, they oftentimes esteeme it a poynt of great perfection, if they dailye saie ouer their praiers the which they cal their mattens, if they se a masse euery daye once. The whiche thinges as in a lay prince and a young man also, I graunt is a certain token & signe of a well disposed mind, yet be there many other thiges by which do more straitly appertayn to a christe princes office the these. For if he foresee that no storme of warre arise, that the publike libertie be not diminished ne violated, that the poore communitie bee not compelled to famishe, that no naughty officers be made and permitted, in my opinion he shall do a more acceptable seruite to God, then yf he should saie these praiers, vi. yerres together. Yet do I commend the said thinges if that whiche is more principall

The p̄face of Erasmus vnto his

principall be coupled and ioyned therto. But and if a p̄ince do suppose that he lacketh no porciō of godly perfeccion, putting his confidence in the obseruacion of those thynges, settynge a part suche thynges whiche do peculiarly appertain vnto a kynges office and dutie, plainly that is the confusion of all reitgiō, that is the subuersion of the common welth: and they that geue suche counsell, do nether geue profitable nor holsome counsell for the p̄ince, neyther yet for his subiectes. It is a good dede to heare seruice, if thei be pure & do it: but how can I cum in pure life vnto the sacrifice doen in remembraunce of the true and highest p̄ince, the whiche for to redeme his seruantes bestowed his own life, if through my fury, my bainglozy, and negligence, so many thousande men bee eyther be red or vtterly perishe. I thinke it not nedefull to the we that for the most part p̄inces be neuer at more leisure, neither lesse carefull then when thei be at diuine seruice. What great thyng is it, if a p̄ince saye those p̄ayers at an houre prescribed therfore, whiche cannot haue sufficient tyme and leisure to order and dispose thaffayres of a common wealth. A p̄ince shall pray inough at full, if he saye daily and recite from his heart the notable prayer of the wyse kyng Salomon. *Lord geue me wisdoime and knowledge how to behaue my self vnto thy people.* Or the other p̄ayer muche lyke vnto thesame, the whiche the wyse man, as I remember, reciteth in the boke of wisdoime. *Geue me wisdoime whiche is euer about thy seate, that the maie be with me, and labour w me, that I may knowe what is acceptable in thy sighte, for she knoweth and vnderstandeth all thynges, and she shall leade me sobzely in my woꝝkes, and preserue me in her power: So shall my woꝝkes be acceptable, and then shall I gouerne thy people righteously, & be woꝝthy to sitte in my fathers seate: who can haue knowledge of thy vnderstandyng and meanyng, excepte thou geue wisdoime, and sende thy holy ghost from aboue, that the waies of them which are vpon earth, maye be refourmied, that men may learne the thynges that are pleasaunt vnto the.* This wisdoime that this most wise young mā desireth to haue, may a man chiefly fynde in the holy scripture, if a mā list vnfainedly and with a godly curiositie seke to haue it. Otherwise, howe is it cum to passe that chriſten mens behauiour and maners partely be decayed into a conuersacion worse then the Gentiles or Ethnickes wer, partly degenerated into a certaine Iudaical supersticion, but by reason that the doctrine of the ghospell hath not been had in regarde. Notwithstanding to saye the very trueth, in all tymes there hath been euer sum, of whome the ghospell hath been hadde in due honoure and reuerence, yet neuerthelesse for this fower hundred yeres past, the liuely heate and seruencie therof, hath been greatlye abated with the most part. Wherfore the more we ought to the vttermost of our power, endeavour our selfe that euerye man for his parte do reuiue thissame sparkle of heauenly fire agayn, the whiche the eternall veritie Iesus Chriſte our Lord hath sent down into the earth, wisshyng nothyng els but that it maye be seruentlye kyndled and in great circuite to spreade it selfe abrode, and be set all on fier. In this our tyme when mans condicions be so corrupted and of so great dissensions in opinions, wherby at this houre al thynges be confounded & out of order, whither shall we rather flee to haue redzesse, then as S. Hilarie doeth well admonishe vs, vnto the most pure fountayn and wellspring of holy scripture, wherof the moste pure and vndefiled part be y gospels. Neither oughte the gospel to be mislyked of the supreme powers for this cause, as though it did

did as sum saye, cause suche to be sedicious and disobedient, whose parte and duetie is to be obedient vnto their prynces: nay it rather profiteth princes in this poynte, insomuche as it doth teache them to execute the true offices of princes, and not to be tirauntes, and causeth the people moze gladlye to obeye euery good prynce, and moze quietly to tollerate and beare with the bad. Finally the gospel is not to be blamed, if any man do not vse all of the best, that thing whiche of his nature is mozte excellent, and the very best. It is called the gospel of peace: reconcilyng god and vs to vnitie, and secondlye couplyng mutual loue and amitie betwene eche of vs together. If any man stumble at this stone, let hym blame hymself and not the gospel. There is no power that man hath, no policy, no conspiracy or cōiuration together, that is able to vauishe & oppresse the veritie of the gospel, whiche mozte mightily setteth furth it self: when it is most greuously persecuted. But as touching these matters I feare me I haue heretofore spoken inough and to muche. Now that this paraphrase may with the moze fruite be red, after I haue spoken a worde or two of the euangelistes entent and purpose, I wyll make an ende. After that the lyfe and doctrine of our Lord Iesus Christ by thapostles preachyng and the other Euangelistes wrytynges was spred at large ouer al þe worlde, the Euangelist S. Iohn whome Christ so notably loued, after all the other toke on hande to wryte this present gospel, not so muche for thentent to compile the hystoꝛy of the gospel, as to make reherfall of certayne thynges omitted by the other euangelistes, because thei seemed not vnwoꝛthy to be knowen: But the especial cause why that he wrote this gospel, men suppose was to set forth & confirme the godhead of Christ against the heresse, whiche euen in those dayes (as euill weedes emongest good corne) begun to spryng, and namely against the heresse of the Cerinthians, and Ebeonites, the which beside other erronious doctrine, preached that Christ was nothing els but mā only: nether that he was in any wyse before he was borne of þe virgin Marie. Now it was very necessary that the worlde shoulde knowe and beleue Christe to be bothe very god, and very man: of whiche twoo, the former article doth principally helpe to inflame the loue of man toward hym: for the better we knowe a thing, so the better wil we do loue it: secundarily it doth cause vs to haue moze feruent courage to folowe the steps of hym. For who wil attempt to folow a cōterfait þe thing which is doon of an aungel by a vision & apperaunce onely & not in very dede & further: moze like as it is hard to obserue þe thinges which he cōmaundeth, euen so the thynges be excedyng excellēt that he promiset: it was therfore requisite also, that his godhed shoulde not be vnkowen, to thentent þe we might haue confidence þe vndoubtedly would helpe his seruautes whom he after such sort did loue, neither wil defraude them of his promise, þe which is able with a becke to do what him list. The Euangelistes þe wrote before S. Iohn, made in maner no mencion of the diuinitee of Christe. For I thynke this to be the wysedome which S. Paul vsed to speake emōgst þe perfitt, emōgst the rest professing himself to know nothing els but Iesus Christ & him to be crucified. What sorte as then þe tyme did not suffer so inexplorable a misterie to be put in wrytyng to all mens knowledg, least it shoulde be had in derision of the wicked, because they could neither beleue it, neither vnderstand it. For in other matters also the old auncient aurtours as oft as they make mencio of heauenly thynges, do vse to speake bothe very seldome and very reuerently thereof, beyng moze copious in suche thynges

The p̄face of Erasmus.

thynges as doe moze profite and appertayne to godly liuyng. The Apostle s. John was constrayned therfoze by the vndiscrete boldenes of the heretikes, moze playnly and euidently to asseme both the natures to be in Chyriste, like as by the bolde presumption of the Arians, the catholyke fathers were inforced moze p̄cisely to discusse certayne thynges as touching thesame matters wher as they would rather not haue medled wth the diffinicion of suche matters, whiche both doeth greatly passe the capacite of mannes wittes, and cannot be determined without great daunger and perill. But as for this matter not without consideracion it was reserued for S. John so wel beloued of Chyrist, and so wel woꝛthy, whome as he that is the well of all wysedome dyd loue aboue the reste moze feruently, so it is to be beleued that thesame did moze plentifully reuele and open certayn secretes and misteries vnto hym (if I maye so call hym) his so wel beloued dearling. Him therfoze so derely beloued of Chyrist, let vs all profoundly and groundely vnderstand, that we for our part may be the louers of Chyrist. Well of this one thyng and no moze, I wyll put the reader to acknowlege, that in this present Paraphrase I folowe the mynde of mooste allowed olde autours, but not in euery place, neither in euery thyng: for they themselues do often discent among themselues, yet do I alway sincerely and faithfulli, declare and bring forth that, the which me thinketh is the moost true sence & meanyng, for as muche as I dyd perceiue that the olde auctours contendyng against the opinion of heretikes, haue woꝛked some places, some thyng violently to their purpose, yet it is not my mynde that any manne geue moze credence to this my Paraphrase, then he would geue to a commentarpe, if I had wytten one vpon it, not withstanding a Paraphrase is a kynde of a commentarie. As for allegories in the whiche I perceiue the olde auctours to haue been very scrupulously and superstitiously diligente, haue I not medled withal, but very seldome, neyther moze copiously then me thought conuenient. Farewell redoubted p̄ynce, & with all your endeouour, fauour and litte foorth the gloꝛy of the gospel, so almightie Chyrist of his part graciously assist you in al your desires.

Peuen at Basile the yere of our Lord,
M.D.xlii.the.vi.daye of
Ianuarpe.



Iohn the Apostle whom Iesus loued right well, beyng the sonne of Zebedeus, and James the Apostles brother, whom after the Lordes death Herode had beheaded, wrote his gospel last of all y^e rest, beyng desired there to by the byshops of Asia, both agaynst Cerinthus, and diuers other Hereticks, but principally agaynst the opinion of the Ebionites, whiche euen then arose, whiche Ebionites auouche that Christe was not before Mary by reason wherof he was enioyned to shew euen his diuine natiuitie. The cause that besydes this, there was another cause of his wyrtynge, because that when he had red the volumes of Mattheu, Marke, and Luke, he well allowed the texte of the story, and affirmed that they had sayed the trueth, but had onely made their storie of one p^{er}es actes, in whiche after the imprisonment of Iohn, Christe suffered. Wherefore omitting that p^{er}es actes, which were sufficiently entreated of al thre, he shewed suche thynges as were doen before Iohn was imprisoned. Whiche thyng maye evidently appeare to suche, as shall diligently reade the volumes of the fower gospels: the whiche thyng also doeth take awaye the disagreeing that semeth to be betwixte Iohn and the rest. He wrote besydes the p^{re}misses one Epistle, which beginneth thus. That which was from the begynnyng, whiche we haue heard, whiche we haue sent with our iyes. &c. The other two which begin. The elder to the welbeloued Ladye and her chyldren. &c. And the elder to the beloued Caius, whome I loue in the trueth. &c. are affirmed to haue bene wyrtten of Iohn the pyer, whose scuerall tounge is at this daye to be seene at Ephesus, and many suppose that there are two memorialls of this same Iohn the Euangelist, of whiche matter we will encrease, after we shall by order come to the lyfe of Iapian his scholler. In the fourtenth yere than, at what tyme Domitianus after Nero styred up the second persecution, Iohn beyng banished into the yle of Patmos, wrote the Reuelacion, whiche is entyled the Apocalypsis, whiche Iustin the martir, and Irenaeus do make commentaries vpon. But after Domitian was slayne, and all his actes reuoked by the Senate, because of his ouermuche crueltie, he retourned to Ephesus, in the tyme of prince Aetian: and continuing there vntill the tyme of the Emperour Traiane, he instituted and gouerned all the churches of Asia, and there continued tyll he was impotent for age. He dyed the threescore and eight yere after the passion of the Lorde Iesu, and was buried a lytle besyde the same Citie.

The paraphrase of Erasmus

vpvpon the gospell of saint Iohn.

The first Chapiter.



Because the nature of God doeth passe beyond measure the weakenesse of mans wit, although in other thinges it be right good and of quicke sight, yet that diuine nature can neither be perceiued with our senses, as it is in dede, ne conceyued in mynde, imagyned noz expressed with wooꝝdes. And although in thinges create, certain apparaunce of godly power, wisdom, and goodnesse is shewed, and so it cometh to passe that the similitudes brought forth of those thinges, whiche we dooe sumwhat perceyue with our senses and witte, maye bring vs into summe small and shadowelike knowlage of incomprehensible thinges, that we may behold them as it wer in a dreame and a cloude, yet that notwithstanding no similitude may bee taken out of any thinges create, whether ye behold the Angels, the workmanship of the heauens, or els these inferiour bodies, whiche although they bee familiare to our senses, neuerthelesse we cannot fully perceiue them: no similitude I say, canne bee brought forth of any of these foꝛlaid thinges, whiche may in all poyntes agree to the reason and nature of those thinges, of the whiche foꝛ to attaine the knowelage, those comparisons are brought in place. Therfoꝛe it behoueth manne to apply all the study of his minde to this, that he may rather loue the goodnesse of God, then meruail at, or comprehend his highnesse, whiche neither Cherubin or Seraphin dooeth fully attayne to. And although God cannot but bee meruaylous in all his woꝛkes, yet he had rather be beloued of vs foꝛ his goodnesse, then to be meruayled at foꝛ his excellency. But the moꝛe full knowlage of the diuine nature is reserued in the woꝛlde to come foꝛ them, whiche haue purged the ipes of their herte here, thꝛough godlinesse of innocent life. No man knoweth the father as he is in dede but the sonne, and suche as the sonne will manifeste him vnto. Therfoꝛe to serche the knowlage of Goddes nature with mans reason, is presumptuous boldnesse: to speake of those thinges that cannot bee expressed with wooꝝdes, is madnesse, to geue iudgemente therof, is wickednesse. If we haue grace in the meane while to beholde any parte therof, it is moꝛe truly comprehended with pure faith, then with the help of mans wisdom. And in the meane time it is enough foꝛ to attayne eternall saluacion, to beleue those thinges of God, whiche he did openly sette furth of himselfe in holy scripture, by men chosen foꝛ that purpose, which wer inspired with his spirite: and suche thinges as he himselfe afterward being conuerfant in yerth, opened to his disciples: and last of al hath vouchsafed to declare manifestly by the holy gost to the same disciples chosen foꝛ that entent. To beleue these thinges simply and truly is christen wisdom, to reuerence these thinges with a pure hert, is true religion: By these thinges to go foꝛwarde vnto the meditation of an heauenly lyfe, is godlinesse: to continue and perseuer in these thinges, is victorie: to haue had the victorie by

The paraphrase of Erasmus vpon

these things, is the whole summe of felicitie. But for mā to serch of godly causes with mans reasons fether then these things, is a certaine perillous and wicked boldenes. And although it semed to be enough y was both truly preached and set furthe in wryting of the other Euangelistes, whiche declaring in orde the natiuitie of Iesu Chyriste as concerning his manhed, life, & death, did affirme him to haue the true nature of man: and fethermore by declaring his sermons, rcherfing his miracles, and resurrection from death, did so declare his godly nature as that time required: speking nothing all that while of his diuine natiuitie, by the which he was bozne by an vnspcakable way of his father without beginning: and refreyning also to call him manifestly by the name of God, to thintente that neptier the trueth should be hidden from those that wer godly disposed and easy to be taught, neither occasion shoulde be geuen to the weake and vntaught Jewes to go backe from the doctrine of the gospel, whiche had vtirely perswaded themselves by the tradicion of their elders, and also out of Moses holy bookes, that the name of God could not be rightfully attributed but onely to God the father, whom they had alwaies wurshipped: And besides that also lest the gentiles, which did wurship innumerable goddes, yea goddes made of men, should haue taken occasion to continue in their peruerse errour, if they had perceiued that in the gospel the name of god had ben made common to many, which thing the eares of the Jewes not hable to receiue this mistery (as thinking that name to bee appropiate but to one) at the first could by no meanes haue bozne. And y minde of the Gētiles being brought by in the opiniō of many goddes, could not at the first be perfectly taught, that there wer thre deuided in propriette of persons, of the which thre euery one was, very God: and yet thre was but one God, by the occasion of one godly nature, which was common to all thre equally. Yet thus it hath pleased God that to thintent the faith of the ghospell shoulde bee the more stablished, he would haue it declared to mankinde by litel & litel, as should best serue the time and mans capacitie. So the nation of the Jewes did wurship God the father deuoutly many hundreth yeres, being ignoraunt both of the sonne & the holy gost. And the sonne of God himselte whan he was here in perth a veray man, and (as we can witnes) did hungre, thirke, slepe, sorow, wepe, was displeased, & had compassion, long suffred to be reputed for none other but manne, yea euen of his owne disciples. Also after his resurrection he would haue them ignoraunt in some things. In so much that by the holy gost he did not open al things to them, but those things onely, which helped forward the perswasion and beliefe of the euangelical doctrine & saluation of mankinde. For considering that the nature of godly things is incomprehensible, yea to the highest wittes of men or Angels, & the profession of the gospel pertaineth indifferently to all men, the heauenly father hath opened vnto vs so much of godly things by his sonne, as he hath willed to be sufficient for the obtaining of our saluation. Therefore it cometh of a certain perillous presumption to affirme any thyng of the godly nature more then that which either Chyrist himselte, or the holy gost haue opened vnto vs.

The cert. ¶ In the beginning was the woorde, and the woorde was with God, and God was

But because in these daies, as the wheate of gods woorde hath growen in the

the heres of good folkes, so also the cockle of the wicked hath ouergrown, whose cursed presumption hath braste out so far, that some hath not ben afraid to take from Iesu Chyſte his manhed, bynging in ſtede of man, a baine viſion & ſimilitude of man: Some contrariwiſe would take from him his godhed, falſely ſaying that his beginning was but than, when he was borne of the virgin Mary: becauſe they being blinded with perthly affecti- ons, could not attain the miſtery of Gods counſail, how very God ſoke vpon him to be very man, that one perſon ſhoulde be both, that in the meane while nothing ſhoulde be withdrawen from the immutable nature of god, a yet the perfectneſſe of his manhed ſhoulde ſtill remaine. I ſhall therefore ſet forth ſum thinges more playnly in the goſpel, ſo much as the ſpirit of Chyiſt hath vouchſaued to open vnto me. & as much as he had thoughte ſufficiente to obtaine ſaluacion by, thow the faith of the goſpel. But as I began to ſay, for as much as ther is nothing any where amonges al the thinges that euer God made, wherof we may make compariſon whiche can thoroughly agree with the truth of the godhed, I muſt (though importunely) uſe the termes of thinges that our vnderſtanding is acquainted with, to thintent that I may geue ſome knowlage to other of thinges which paſſe beyond mens vnderſtanding & vtterance. Therefore as holy ſcripture calleth God that moſt excellent minde, which minde is both greater & better then al thinges that can be imagined: euen ſo it calleth his onely ſonne, the woord of that minde. For although the ſonne be not the ſame, that the father is, yet he is ſo very like the father, that a man may ſee the one in the other, that is to ſay the father in the ſonne, & the ſonne in the father. But the reſemblance of the father, the ſonne, which in mans generacion is many waies vnperfit, is moſt perfit in God the father & his ſonne. And there is nothing which dooeth more fully and evidently expreſſe the very ſecrecy of the minde, then the true declaring of it by woode, for that is the very loſing glaſſe of the minde, which cannot be ſene with bodily eyes. And if we coſet to haue any man know the wil of our minde, that thing is brought to paſſe by no meanes more certainly or quickly, then by ſpeech: which being fetched out of the inward priuities of the mind, conuerſeth by a certain ſecret efficacy, the mind of the ſpeaker into the mind of the hearer, through the eares of the hearer. Neither is there any thing amonges men more effectuell to ſtice by euery motion of their mindes, then to vtter it by ſpeaking. For as we haue auctoritie, we may moztly appoynt with our woord that we wil haue doen. Therefore he is called the ſone, becauſe being equal in al other thinges with his father, he is diſtinct, & differeth in onely propriety of perſon. He is called the woord, becauſe god which in his own proper nature can no waies be comprehended, woulde be knowne to vs by him: neither was his pleaſure to be knowne for any other cauſe, but to thintent we might attain euerlaſting felicitie by the knowlage of him. This birth is not temporal or during but for a time, ne per this woode is like to mans woode. There is no corporal thing in God, nothing that paſſeth with time, or can be contained in place, neither is there in him any thing at all ſubiect to beginning, proceeding, age, or any mutabilitie, he is alwaye one whole, & altogether in himſelfe, & the ſonne is continually begotten of him euen ſuch an one as he is himſelfe: eternall of him & is eternall, almighty, of him that is almighty, moſt good of him & is beſt: in concluſion God of God: neither later in time, nor inferior to his father: the euerlaſting woode of

The paraphrase of Erasmus vpon

the euerlasting mind, by the which the father speaketh to himselfe alwaies, as it wer by a secret thought, yea befoze the world was made, being knowen to no body, but only to himself and his sonne. He did euermore & shall beget the sonne in himselfe, & in like wise did euermore bring forth his almighty woord; he had no nede of any thing that is create, to whose felicitie nothing can be added: but of his natural goodnesse he hath made this whole ingine of the world, & set therein euangelicall mindes, & mankinde as in the meane betwene aungels & beastes, to thintent he might gather of thinges wnderfully create, & also of himselfe, the power, the loue, and goodnes of the maker therof. And as if there wer a great mighty king, whatsoeuer he commaunded to be doen should be doen by and by: euen so the veray almighty father hath made all thinges by his sonne & woorde. And first by this way he sheweth furth his woord by whom he would be knowen, as though he had spoken vnto vs himselfe. And being so knowen by the wonderfules of his most saye workmanship, might wind himselfe into our inward motions. Therfore they do erre & go very far fro the trueth, which thinke the woode of god to be so after him in time, from whom it procedeth, as emonges vs the mind goeth befoze the speache. And so they also which take the woode of God (by the which God the father hath made all thinges), to be numbred emonges thinges create. But their errour is more rude & grosse, which do suppose the sonne & woord of God, than to haue begun and neuer befoze, whan he was bozne bodily of the virgin Mary. What thing soeuer is create hath his beginning in time, but the sonne of God was twise bozne, once of his father befoze time, or rather without time, very God of him that is verily God: & again he was bozne of the virgin Mary in time appointed thereto eternally of the euerlasting father, very man of mankind. For it hath pleased God after this sort to bring furth again to vs his woord that is to say his sonne, to thintent he might be knowen after a more plaine way, or more familiarly. That person therfore is wicked which maketh argument that Iesus Christ was nothing els but manne, or that contendeth him to haue been create emonges other creatures. The father did beget him that was both his sonne and his woord; & yet all one; after soundy wates, once in time, as touching his manhed, and alwaie without all time, as touching his godhed. For befoze there was this vniuersall creation of thinges, bothe pearthely and heuently, the eternall woord was already with the euerlasting father. And this woord did so procede from the father, that yet it remayned still with the father. He was of suche an inseperable nature with the father, that by proprietic of person he was with the father: And yet he did not cleue to the father, as the accident doeth to the substance: But he was god of god, he was god in God, and he was God with God, by reason that they both had but one diuine nature common to both. They twaine wer so bothe one that nothing made difference betwene them; sauing onely the proprietic of person of the father and the sonne, of the speaker and the woode that was spoken: like as he was the onely begotten sonne of his onely father, so he was the onely woord of the said father, being therof the onely speaker.

The woord
was with
god. &c.

An accident
is a thing
that may
be or not be
without
corruption
of y^e where
it is, as for
example:
one may
take away
the whight-
nes of a coal,
yet the sub-
stance do-
eth still re-
maine.

The text. The same was in the beginning with god: all thinges were by it; and without it was made nothing that was made.

And albeit this woord was God, being almighty of him that was almighty, yet differing in proprietic of person, not by unlikenes of nature, he was with

with god & father, not brought furth in time, but befoze all times: so alwaies proceeding from the fatherly mind, that neuertheles he neuer departed from the same. Neither was he create of the father, but the father made al thinges that be create both visible & inuisible, by this his woꝛde, being likewise eternal as he is himselfe. By the same woꝛd he gouerneth all thinges, & by the same he hath restozed al thinges, not vsing it as an instrument oꝝ minister, <sup>all thinges
act by it. 3.</sup> but as a sonne, of the selfe same nature & vertu, that he is of: to thintent that al maner of thinges should come from the father, as the excellent auctour and maker of the same, but by the sonne, whome he had eternally begotten, and shall beget without ende, like to himselfe in all thinges.

¶ In it was life, and life was the light of men, and the light shiner in darkenes, and the darkenesse comprehended it not. The tēte.

And this woꝛde of god had might & power not only to make al thinges in general both visible & inuisible at his wil & pleasure, as it wer with a becke, but also in that woꝛde was the life & strength of all thinges that wer create, that by the same euery thing should haue his natural strength & foꝛce: and by the might which was once geuen to them, saue themselves in their kinde, by continuall generacion. For ther is nothing idle oꝝ without vse amonges so great a multitude of thinges. Euery herbe & tree hath his strengthe put into it, and euery beast hath a certain wit in his kinde. But as by his prouidence he hath framed al thinges, which he hath create by a certain power naturally grafted in theim, euery thing to worke his proprietie & to the continuance of his kinde, so he hath not lefte the most tayꝛ woꝝkeman ship of this woꝛlde without light. For as he is to al folkes the fountain of life, so is he also the fountain of light, by reason that his father powꝛeth into him the fulnes of the diuine nature, by an euerlasting natiuitie. So that he onely restozeth life, yea euen to the dead, & by his light putteth away the darkenes of mens mindes be they neuer so darke. Therefore the woꝛde of God, which is Christ Iesus, is to mens mindes the selfe thing, that the yearthly sunne is to bodily eyes, whose mindes after they wer fallen thozow sinne into most depe darkenes & death, he labored to helpe with his vnspcakable charitie. For befoze that time men did liue in ignorance, & abyding in the darkenes of sinnes, worshipping diuine ydols, in stede of the true God, being sinfully dꝛowned in blind desires of their mindes, lacked the eyes of the hert, wherwith eternall tructh is perceiued. God had sprinkled into mens mindes some litle sparke of a quicke perceiuing wit, but bodily affections & darkenes of sinnes had blinded the same. And the darkenes of this woꝛld was so very great, that neither mans wisdom & philosophie, neither the religion of Moyses law, noꝝ yet the light of the Prophetes, could put it clerly away. But at the last came that our eternall moste bright sunne, to whose inuincible light al darkenes geueth place, & he came to restoze life to al men not only to the Iewes but to al nations of the woꝛld. And by putting away the darkenes of sinnes to geue light to al people, that thozow the light of faith they might acknowledge God the father onely to be worshipped & loued, & his onely sonne Iesus Christ. This bodily sunne doth not geue light to al men at once, for it hath his soondꝝ courses: but this other spirituall lighte by his naturall power, dooeth shyne, yea euen in the moste thicke darkenesse of the woꝛlde, offering it selfe to all menne to thentente they may haue life again, and see the way of eternall saluacion: which is open

The paraphrase of Erasmus vpon

to euery body through the faith of the gospel. And although the world being blinded with the filthines of sinne, and the cloude of sinfull desires, would not beholde this light, yet could it be blemished with no darkenes of this worlde, how greatesoeuer it were. For he onely was pure from all impurenes of sinne, neither was he any other thing but light: al manner waies pure and vncorrupted. For the darkenes of this worlde doeth continually strue against the light, which the world hateth as the bewrayer of his woes, and that darkenes doth either quench or darken the beames of many, but against this liuely & eternall lighte it could nothing preuaile. The Jewes haue struen against this light, the Philosophers, the great men of the world, & al those which hath dedicate themselves wholly to transitory things: but this light hath had the victorie: it shineth still in the middes of the darkenes of the world, and euer shall shine, making al men partakers thereof, so they will apply themselves to be apt to receiue it. But what should a man doe to them which wittingly and willingly repell the light, when it is offered vnto them, whiche when they bee allured and called to the light, of purpose shut their eyes because they will not see it? Truly the sonne of God did leaue nothing vndoene, wherby any man should lacke his light.

The firste. ¶ There was sent from God a man, whose name was John, the same came as a witness to beare witness of the light, that all men through him might beleeue: he was not the light, but was sent to beare witness of the light.

For he did not please himselfe sodainly into mens sight, lest he shoulde the more haue blinded them by reason of their incredulitie & lacke of beliefe. For who would haue beleued a thing so muche to be meruailed at, excepte litel by litel, he had prepared mens mindes by many waies to beliefe. Therefore he not being satisfied to haue declared to al men by this wondrous creation of the world, both his almighty power, wisdom, exceeding great goodnes, and excellent charitie towards mankind, neither yet contented as it were to signifie his cumming before hand by so many prophecies of the prophetes, and so many shadowes and figures of the olde law, in conclusion he sente a man more excellent then all the Prophetes, whose name was John, who although he deserued the chiefe praise of holines among al men that were borne vntill his time, & was called an Angel for the dignitie of his office being greater then any Prophetes office, yet he was none other but man, very largely endued with many giftes of God. But all those came of Goddes liberalitie, and not of his owne nature, that was geuen him at the firste, yet he was chosen and sente of God for this purpose, that according to the prophecie that was prophesied of him before, he might beare witness of that godly light: whiche being couered with his manhed, was conuersant in the worlde, not (as who say) that he whiche was God, and so declared before by the voice of the father, shoulde neede mannes witness: but to thintent he might by al manner of means cause himselfe to be had in credit with the people, he would that John shoulde be the goer before the light: as the day sterre appearing before, sheweth the rising of the sunne to the worlde. And also that by his preaching, he shoulde prepare mennes mindes to receiue that light, which shoulde immediatly come after. And because sinne is the let wherby the heauenly light is not admitted and receiued, John did allure and call all people to penance, proclaiming openly that the kingdom of heauen was at hande: for the firste degree or step to the light is that men shoulde hate their owne darkenes. And this John was of so great

**The same
came as a
witness.**

auctoritie among the Jewes for the excellent holines of his living, that many toke him for Christ himself, whereby Christ would the rather be commended to the Jewes by his witnes, as that time required: to thintent that litle by litle (as men do commonly vse) he might crepe into the mindes of the people, for otherwise the meaner person is alway wount to be commended by the witnes of the greater: And Elay had promised that at Christs cūming, there should a certain excellent light arise & spring vp to theim which did liue in darkenes, and in the shadowe of death: and for that cause before that Christ was notable by his miracles, many suspected John to haue ben the light whiche was promised of the Prophete. But John was onely the publisher before of the true lighte and not the light it selfe. Therfore Christ, as the oportunitie of that time serued, did, as ye would say, abuse both the errour of the Jewes, and the auctoritie of John, to prepare the mindes of all men to the faith of the gospell. Truly John was a certain light, that is to say, a burning candle, and geuing light feruently: burning in godlines, and geuing light by holynes of life, neuertheles he was not the light which should bring life to the whole worlde: but the woord of God wherof we doe speake at this present was that true light, euer proceeding from God the father, the fountain of all light: from whence, what soeuer is lightsome in heauen and earth, borroweth his light: what sparke of wit, what knowledge of trueth, what light of faith soeuer ther be, either among men or Angels, all the same cūmeth from this fountaine.

It was not
the light.

That light was the true light, which lighteth euery man that cūmeth into the world. The text.

As this worlde is blind without the sunne, so all thinges are darke without this light. The worlde also was full of darkenes on euery side, because sinne and abhominable errours did reigne in euery place. And in the time of this darkenes there did often times shine forth men excellent in holines of life, as a litel sterre in the most darkest nightes, and gaue some light as it wer thorow a cloud, howbeit they did it but to the Jewes only or to the borderers of Jewry, but this true light geueth light, not onely to one nation, but to all men that come into the darkenes of this worlde. The Jewes went about to challenge this light seuerally to themselves, because they thought it to be promised to theim onely, for asmuche (as touching the fleshe) it did spring of theim, and among theim: but that light came to geue light to the herres of al nations, of the whole worlde, thorow the faith of the gospel. Neither Scythian, Jew, Spantard, Gothian, Englishman, kinges, nor bondmen, be excluded from this light. The light came to geue light to al men as much as lay in it: but if any continue in their darkenes, the faute is not in the light, but in him that frowardely loueth darkenes and abhorreth the light. For the light shineth to al mē, because none might pretend any excuse, when willingly, & wittingly he perisheth thorow his own faute. As if a man should get a knocke at noone daies, because he would not lifte vp his eyes.

Whiche
lighteth e-
uery man.

He was in the worlde, and the worlde was made by him, and the worlde knew him not.

The text.

This woord of God was alwaies in the worlde, not (as who say) that he whiche is without measure, can be contained in any circuite of place, but he was so in the worlde, as the deuise of the workman is in his woork, and as the ruler is in that thing he ruleth. Also at that time this light did shine in the worlde, sumwhat opening the godly power, wisdom and goodnes thereof, by these thinges which wer wunderfully creat by it, & by this meanes it

The paraphrase of Erasmus vpon

Did then, after a sorte, speake to mankind. But many putting their felicitie in the visible thinges of this worlde (whome so; that cause of good right our loyde Iesus did accustomē to cal by the name of the worlde) when he taught them eternal thinges, they being blinded with earthly affections, did not acknowledge their maker. The darkenes of mindes was so greate, that the world knew not the maker therof, but did wurship serpentes, oxen, gotes, lekes, opnyons, pea a that which is moze vile then all these, stockes, a stones: dispising him, of whom they had receiued both that themselues wer, and all that they had.

The texte. He came among his owne, and his owne receiued him not.

They being accustomed to darkenes, did abhorre the light, a being blinded with sinne did embrace death in stede of life: pea and whan he did shew himselfe moze familiarly to the worlde being conuersant a liuing in his māhed emonges men, he was not knowen of them which had dedicate themselues wholy to this worlde. Neither is it any meruail though the gentiles being worshippinges of ydols, a measuring all thinges by the commodities of this life, being also ignorant of the prophetes, and the law, did not acknowledge him, whiles he liued here in the shapē of a man. This is moze to be meruayled at, that when he came specially to his owne people, to whome Messias had ben promised by so many propheties of the prophetes, to whom he had ben shadowed with so many figures, of whom he had ben looked for; so many hundred yeres befoze, which saw him do miracles a heard his teaching, yet they wer so fat from receiuing of him, that with fierce mindes they went about his distruction, which came specially to saue them. And procured that innocentes death, who frely brought life to his enemies. They saw a did not see, heard a did not heare, a hauing intelligence did not vnderstand: whiche thowow a froward study of the law, did rise against him whom the law had promised. Therfoze by their malice it came to passe; the light which brought eternal life to the beleuers therof, was to them occasion of greater blindness. But their frowardnes could not hinder the health of them that beleued in it, but rather the blindness of the Jewes made open way for the Gentiles to the light of the gospel. They which vnto that time wer taken for the people of God, which onely did boaste themselues in the wurshipping of the true God, in the religion of the law, in the kindred of the fathers and in the promities of Gods testament, turned themselves from the sonne of god, when he came to them. And therfoze the Jewes being righteously cast out as rebels to the gospel, the grace of the gospell remoued thence to the Gentiles: that the course of thinges being altered, they whiche befoze swelled in pride thowow the false colour of religion, should openly declare their wickednes, reiecting the sonne of him, whom they wurshipped for God. And on; other parte, they which befoze wer vtterely contrary to true religion a did wurship beastes, and stockes for their goddes, should embrace the holines of the gospell by faith: howbeit vpon this occasion the Gentyles were so admitted to bee saued by the gospell, that neyther the Jewes nor any other nacions at all, should be excluded from hauing entry therunto, so they woulde put away their stubbernes, and shew theym selues obediēte to faith, which is the principall and onely gate to eternall saluacion.

The texte. But as many as receiued him, to theim gaue he power to be the sonnes of God, euen them that beleued on his name.

And albeit many both of the Jewes and the Gentiles which loued the woꝛlde moꝛe then God, withdꝛew themſelves from this light, yet the cūming therof was not in bayne. Firſt of all, it did manifeſte their infelicittie which thoꝛow their owne faulte did depꝛiue themſelues of ſo great goodnes frely offered vnto them: Neyther could any man doubt, but that by the juſt iudgement of God they ſhould be reſerued to eternall death. Furthermoꝛe it cauſed that of the contrary parte it ſhould be moꝛe euidently appeare, how notable the liberalitie of God was to them which with a ſimple & redy faith would receiue the woꝛd of the goſpel. And foꝛ that cauſe, he that was both the ſonne of God and God, did humble himſelfe to our lowe eſtate, to thintent ȳ thoꝛow faith he might exalte vs to his highnes. Therfoꝛe he toke vpon him the rebukefull miſery of our moꝛtalitie, to make vs partakers of his godly gloꝛy: Therfoꝛe alſo he would be boꝛne a cozꝛozal man of the virgin, to thintent we ſhould be boꝛne again ſpiritual of God: and foꝛ that purpoſe he came downe into the earth to carry vs vp into heauen. The ſtately ſcribes and phariſees, the pꝛoud kinges and powers of the woꝛld, the ſtout and haut philoſophers, wer reiected becauſe they would not beleue. But to this high dignittie wer admitted men of low degꝛe, of litle eſtimacion, without renoume, vnlearned perſons, bondemen, barbarous men, and ſinners, whom the woꝛlde hath in no eſtimacion at all, of whom nothing is required but pure faith, neither cunning, noꝛ noblenes of blood, noꝛ yet the pꝛoſeſſion of Moſes law: but all that did receiue this woꝛde, of what nation oꝛ condition ſoeuer they wer, of his behalfe he gaue to them this dignittie that they being graſſed in Chꝛiſt thoꝛow faith & baptiſme, & hauing pꝛoſeſſed his name, ſhould be made euen the childꝛen of God, that they might be made by adoption the ſame thing, which Chꝛiſte was by nature. And what can bee higher then this honour, that they which befoꝛe wer the childꝛen of the deuil & inheritous of hell, ſhould thoꝛow faith onely be made the childꝛen of God, the bꝛethꝛen of Jeſu Chꝛiſt, and coinheritours of the kingdom of heauen: As touching the fleſh we wer all boꝛne the childꝛen of wꝛath of our firſt father Adam, but by the woꝛde of God we be releaſed from that ſinfull kindred: & touching the ſpirit, we be happily boꝛne again of God by Jeſu Chꝛiſt.

¶ Which wer boꝛne not of blood, noꝛ of the will of the fleſhe, noꝛ yet of the will of man, but of God. The text.

foꝛ finally God taketh foꝛ his childꝛen, not ſuch as be boꝛne the childꝛen of Abraham by mans ſede, oꝛ actual luſt in generacion, but thoſe that be boꝛne of God by faith. Our firſt father Adam had begotten vs after an vnfortunate and miſerable ſorte: foꝛ he begate vs to death and hell. Moꝛeouer they whiche are boꝛne touching the carnal birth, be not all boꝛne to one eſtate, foꝛ ſome be boꝛne to a kingdom, & ſome to bondage: But Chꝛiſt Jeſus the auctoꝛ of our new generacion, doth regenerate al men without difference to like dignittie, that the bondage of ſinne & the miſery of moꝛtalitie put away thoꝛow faith and grace, they may be made childꝛen of the luyng God.

The text.

And the ſame woꝛde became fleſhe and dwelt among vs.

Neyther is it any meruail though man be tranſſoꝛmed after a ſorte, into the felowſhip of the godly nature, ſeyng the woꝛd of God did ſubmit it ſelfe foꝛ this cauſe to take oure fleſhe, that is to ſay a moꝛtall body of the virgin, ioyning together in himſelfe two thynges moſte vnlyke, God and manne: what thing is moꝛe frayte oꝛ moꝛe vile then mans fleſh, and what thing is moꝛe

The paraphrase of Erasmus vpon

more mighty or more excellent then God: Neuer metuail that these thinges wer knit togthter. It was God that did it. Neither mistrust that men may be made the childe of God, seying he loued vs so, that for our sake he himselve would be made the sonne of man: doubtles he toke vpon him no fantastical body, for who could loue a vain vision, or a disceitful illusion: but truely he toke vpon him the body of a manne, that is to say, the full and perfect nature of man, abhorring not so muche as that parte, wherby we be subject to death & dooe very litle differ from the kinde of brute beastes. And he became not man for a small time redy by and by to put away that thing, whiche he had taken: but to proue assuredly that he toke his manhed not deccitfully or vnder a colour, he was long conuersaunt in earth, he was hungrie, thir-
stie, diuers waies punished, suffred death, was seen with eyes, hearde with eares, and touched with handes. And to thintent this dignitie should alway remain with mankinde, the godhed, hauing the manhed with it, and in it be-
ing glorified, sitting on the right hande of the father almighty, dooeth still dwell in vs.

The text. And we saw the glozy of it, as the glozy of the onely begotten sonne of the father, full of grace and truth.

Neuertheles he lacked not his godly maiestie, when he in his manhed walked here in earth: for we whiche liued familiarly with him, are witnes, that he was both God and man: we haue seen him hungry, a thirst, sleeping, weeping, vexed and dying. We haue heard him speake with the voice of a man, we haue touched him with our handes, and by all proses, and tokens we haue founde him to be very man: yea and also we haue seen his godly glozy in very dede mete for the onely sonne of God, the like wherof was neuer shewed to any of the angels, Prophetes, or Patriarches, but it was such as God the father would haue his onely sonne to be honoured with. And this glozy we haue seen in the working of his miracles, in the vttering of his heauenly doctrine, and in the vision vpon the mount Thabor, when he was transfigured befoze our eyes, when also the very voice of his father cuming downe from heauen, professed him to be his dearly beloued sonne, as the said father did notably set him furth in his baptisme, both with his voice and with the holy gosse, vnder the figure and similitude of a dooue. And againe when the sonne befoze his death desired hym to glorify hym with that glozy whiche he had befoze the worlde was made, a voyce came downe from heauen and knowledged him to bee his sonne, saying: Bothe I haue and will glorify the. In conclusion we haue seen him in his resurrection, both when he alredy beeyng risen from death to lyfe, did shewe furthe to vs his body, whiche we might touche and handle, but yet was it subject to no euill, and also when befoze oure eyes he was carried vp into heauen. And his glozy did appeare and shine vnto vs not onely by these thinges, but also his very death did approue his godly power and strengthe, when as the vaille of the temple was deuided, the earth quaked, the stones brast in soundes, the graues and monumentes did open, the dead bodies did rise again, the sunne losing his light, brought sodaine darkenes into the worlde: And whiles immediatly after a vehement crie, he yelded vp his gost, as who sayeth he forsoke his life willyngly and not for lacke of strengthe. By this so wunderfull a death he did so glorify the father, that both the these which did hang by him, and also the Centurion, did acknowledge him to be the sonne

sonne of God. And albeit when he was conuerſaunt here in earth, and went about the busines of our saluacion, he had leauer shew vs example of sobrienes, mekenes and obedience, then to boast his own greatnes, yet all his comunicacion, all his dedes, yea his very behauiour and countenaunce did declare him to be full of all godly giftes, full of eternall and such trueth as cannot be confounded: for although God doeth geue to other holy men also large giftes of his grace & trueth, yet he did put into him as into his onely sonne the whole fountain of heauenly giftes, to thintent that in him alone might be so much as shoulde suffice all men. And we did thorowly see him to be such one euen vntill his ascencion.

¶ Iohn beareth witness of him, and crieth, saying: This was he, of whom I spake; which though he came after me, went before me: for he was before me.

The teste.

Let vs now procede and declare how he was first knowen vnto the world, wheras vntil this time not so much as his owne brethren beleued him to be any other but man, for he woulde be knowen litle by litle, lest so straunge a thing shoulde not haue been beleued emonges men, if it had risen sodainly. And truly many thinges were before, which might some maner of way haue prepared mens mindes to faithful belief: as the auctoritie of the prophetes, the shadowes of the law, the agreeable song of the Angels at his natiuitie, the godly deuotion of the shephardes, the guiding starre, the deuout behauiour of the thre wise men, the vniquietnes of king Herode with al Ierusalem for the birth of this new king, the prophecies of Simeon & Anna, & also certain thinges that he did, beyond the reach & course of mans nature, wherat his mother & Ioseph marvelled with themselves what those thinges should meane: yet neuertheless, when the time was come, wherein it was decreed eternally that he should openly take in hande the busines of preaching the kingdome of heauen, it pleased him (as I said before) to be commended & set furth by the witness of Iohn also for a time: not that he needed mans witness, but because so it was expedient, either to allure the Jewes to beleue, of whom euery one had Iohn in hye estimation, or els to rebuke the vnbellefe of the wicked, when they would not beleue, no not him bearing witness of Christ, to whom in other thinges they did attribute so much, that they toke him to be Messias which was promised by the prophecies of the prophetes to deliuer the people of Israel. Therefore when Iohn preaching þ kingdom of God to be at hand, had already gathered together many disciples, did dayly baptise many & was had in great auctoritie among al men (but in very dede men had an ill opinion of Iesu) the said Iohn doth openly beate into the heades of the multitude, & estons reherſeth that thing whiche diuers times before he had witnessed of him: And according to Isaies prophecy which did tell before hand that he shoulde in wilderness say with a loud voice, make ready the way of the lord, he now not piously vnto his owne disciples, but to al people indifferently, which euery day resorted to him accustomedly because of his baptism & doctrine, yea & came purposely to heare the very certaintie what opinion so notable a man had of Iesu, he, I say, spake out with a plaine & cleare voice, saying: This is he of whom hertofore I haue often spoken vnto you, before whome thorowly errour you do prefer me, when that I tolde you that he should be one whiche should follow me in age & time of preaching & should also be reckened inferiour to me in the opinion of þ multitude, he hath nowe ouertaken me: and whereas he seemed to be after me, he hath begun to be before

By his brethren vnderstande his disciples.

The paraphrase of Erasmus vpon

be before me. And no meruaile, seeing that euen then also he did excel me in all giftes, although in the iudgemente of men he seemed inferiour vnto me.

The text. And of his fulnes haue all we receiued, euen grace for grace: for the law was giuen by Moyses, but grace and truth came by Iesus Christe.

He is the fountain of al truth and grace. All we whom ye haue in so great admiration, be nothing els but as it wer little brookes or furth cumming streames: for the little that we haue euery man according to his portion, is drawen furth out of the fulnes of this fountain, fro whence, whatsoeuer apperteyneth to euerlasting saluacion springeth vnto al men. All the vertue that was in the patriarches, in the prophetes, and in Moyses, did come from this fountain. I am nothing els but the goer before of him that is cumming, he is both the very publisher, and also the auctour of the grace of the gospel, which geueth true and euerlasting saluacion to al men thorow faith. We are bounde to thanke him for that by the voice of the Prophetes we haue been instructed to godlinesse: by the prescript and appoyntmente of the law we haue been forbidden to dooe euill, and for that we haue receiued as it were the shadowe of true religion. Now doeth euen very he offre to all men more plenteous grace, who thorowe the faythe of the ghospell, pardoneth freely all sinnes, and geueth euerlasting life to them that deserued death. For Moyses whose auctoritie is had among you as a thing halowed or consecrate, is no manier of way to be compared to him. Moyses was onely the pronouncer and setter furth of the lawe but not the auctor, and he brought a law vneffectual, sharpe, and hard, the which with figures and shadowes might be, as it wer a preparacion to the light of the gospel, that should come after: and the saied Moyses lawe, should rather make sinnes to be knowen, then take them away: yea and to say truth, shoulde rather make a way to health then geue health, or allure vs with promises. But now in steade of the straitnesse of the law, grace is geuen by Iesu Christ, which thorow faith of the ghospell, freely and wholly forgiveth al men their sinnes, he hath geuen the law of truth in steade of shadowes, wherof he himselfe is not onely the declarer, but also the auctor, as he vnto whom God the father hath geuen all power.

**The lawe
was geuen
by Moyses**

**But grace
and truth
came by
Iesus
Christ.**

The text.

God hath bene God at any tyme: the onely begotten sonne, whiche is in the bosome of the father, he hath declared him.

And truly these be the secretes of God the father, these be the hidde counsailes of the diuine minde, by the which it hath pleased him that god should become manne, and after a sorte to make manne Godlike, to mixe most high thinges with the lowest, & to exalt y lowest vnto the hiest. He did neuer fully open these thynges to any of our forefathers, although he dyd sometime shew furth to them certain litel sparkes of his light, by Angels, by dreames, and by visions. For no mortal man were he neuer so great, did euer se God as he is in dede: but couertly as it wer in a shadowe. And although he did utter in some parte to Moyses, to the Patriarkes and Prophetes a litel portion of his secretes, yet none but his onely begotten sonne did receiue this fulnes of grace & truth: who being made man, did so come down to vs that neuertheles by his godly nature he doeth alway remaine in the bosome of God the father, and as touching all thinges that pertaine to the obtaining of euerlasting saluacion, he hath declared vnto vs more familiarly & plainly, without wapping, or couering the thing whiche he did signify to
the

the other but partely, & vnder a cloud, and as it wer in a ſleepe.

¶ And this is the recorde of Iohn: When the Jewes ſente prieſtes and leuites from Ieruſalem to aſke him, what art thou? And he confeſſed and denied not, and ſaid plainly: I am not Chriſt. The teſte.

When Iohn had often times priuely commended Chriſt by this maner of witnes, then did he openly declare, what maner of man he was, doing the dutie of a pure honeſt ſeruaunt, which neither woulde wrongfully take vpon him the honour of his maſter, whē the Jewes woulde haue geuen it to him, neither yet woulde depriue his ſaid maſter therof, although he knewe wel enough that he ſhould not onely by that meanes leſſe the eſtimation & auctoꝛitie, which alreedy he had among the Jewes, but alſo it ſhould cauſe them to enuy him muche, becauſe they had rather haue geuen that auctoꝛitie to Iohn, whoſe birth alſo was famous & notable among the Jewes, who for the dignitie that his father was of, being a head prieſt, was the more highly eſtimated of them: who ſo; the ſtraungenes of his diet, his wearing of Camel ſkinnes, his being in wilderneſſe, his baptiſme, & the greate numbꝛe of his diſciples, cauſed y people to haue him in admiration, whereas Chriſt for the baſeneſſe of his kindred, & by reaſon of his trade of liuing & apparel, nothing differing from the comon uſe of people, at that time was litel ſet by: therfore ſeing that pooꝛe Chriſt himſelfe did not content the proud Pharifees, yea & they began ſumwhat to enuy Iohn, only becauſe he had commended Chriſt in his preaching, the ſaid Pharifees ſent from Ieruſalem prieſtes & leuites being men of great auctoꝛitie, to enquire of Iohn befoꝛe the multitude who he was, of whom the iudgmente of the people did ſo muche vary. For ſome ſaid that he was Chriſt that ſhould deliuer the whole nation of the Jewes from ſeruitude. Some ſuppoſed him to be Helie, whom according to Malachies prophecie, they thought was come again to beſe goer befoꝛe of Meſſias to come. As touching Chriſt very few regarded him, becauſe both his parentes, & himſelfe liued barely & pooꝛely, yet neuertheles ſome began to enuy him. And ſo the craſte of the Pharifees did then goe aboute this thing, to thintent they might frame Chriſt to their euil deſires. Which thing they thought ſhould be brought to paſſe, if he had not been alowed but by their auctoꝛitie & pꝛoſeſſe: if he had taught thinges repugnantte, to their affectiones and bices, they woulde haue diſallowed & taken away his auctoꝛitie among the people, whoſe doctrine they had perceiued ſhoulde hinder their commodities. This is the ſelfſame policie of worldely wiſedom. But Chriſt whoſe doctrine is all heauenly, woulde not haue any part of their humaine auctoꝛitie to be mixt with his euangelical doctrine. Some of the Jewes alſo did truſt it ſhould come to paſſe, that Iohn although he wer not Chriſt, yet woulde accept ſo honorable a name that was willingly offred him. They being bondmen moſt addict & geuen to gloꝛy, did know wel enough that moſt holy men be ſoone deceiued with this peſtilence of baingloꝛy: they wer not ignorant how much all that nation woulde haue reioyced, if Iohn woulde haue taken vpon him the name of Meſſias, which alreedy a good part of the Jewes did willingly attribute to him. If he had taken it vpon him among the people, they had occaſion wherby they might exclude Chriſt, whom they hated ſo; his pooꝛe eſtate, if he had not taken it vpon him they woulde ſurtly with haue falſly accuſed him, Therefore they aſke Iohn befoꝛe the people by the auctoꝛitie they had of y prieſtes & Pharifeis, ſaying: Who art thou?

When the Jewes ſent prieſtes.

Who art thou?

for

The paraphrase of Erasmus vpon

for alreedy they had begunne both to be greued with his auctoritie, & sum-
what to enuy his good renoume. He being well assured that they asked him
these questions for the hatred they had to Christ, did not brabie open vnto
them his owne opinion as concerning Christ, but did repel the false suspici-
on that they had touching himselfe, which might haue hindred the glory of
Christ among the people: & boldly contemning the glory of an vnrighful ti-
tle, did confesse that he was not Messias (as many thought he had ben) nei-
ther did he deny himselfe to bee that thing he was in dede: being redy to de-
clare who he was, to whom the glory of that name was due. Of whiche two
answers, the one, that is to say the confessing what he was himselfe, endan-
gered him to lose his owne estimacion: & the other (which declared him redy
to confesse Christ) put him in iopardy to be hated of the Pharisees. But the
same being perfect without corruption passing nothing of either of both
these dangers, did openly confesse that he was not Messias, whiche was
promised by the prophecies of *ſ* Prophetes, & by *ſ* voyce of Moses: not de-
nying Messias to be alreedy come, but *I* am not he (saith he). He shewed the
that this surname was due to an other that excelled him, who neuerthelesse
was lesse regarded after their opinion. And so this malicious diligent serch
of the Pharisees came to none other effecte, but to stablishe the faith of the
gospell.

I am not he

The text.

¶ And they asked him, what then: Art thou Messias? And he saith: I am not. Art thou
that Prophet? And he answered, no.

¶ Therfore after they wer disapointed in this first question, they did pro-
cede to demaunde further, saying: If thou be not the chiefest of all, and that
which many attribute vnto the seing thou doest vsurp a new dignitie with-
out the auctoritie of the Scribes & Pharisees, & causeth the people wonder-
fully to fauour the, not without *ſ* decay of the common auctoritie of the pri-
estes & Pharisees, at the lest thou muste be one very nie vnto Messias, & not
much vnder him. And we rede in the prophet Malachie that before Messias
cummeth, Elias the Thesbite shal cum: who shal repaire againe al thinges.
Art thou therfore that Elias? John denied that he was Elias, not vnto
that he was Elias in sum respect, because he was the goer before Christ in
the spirit of *E*ly, but that he was not that Elias the Thesbite whiche was
rapt & sodainly caried vp into the aier in a fiery chariot, whom the Prophet
iudged to be reserued for this purpose, that he may be the goer before of the
second cumming of Iesu Christ. The Jewes had red the prophecy, but they
vnderstood it not, neither wer they wurthy to lerne this mistery, for so much
as they enquired it of an hatefull minde, and because they knew that Mo-
ses had promised, that a certain Prophet should come of the Jewes kindred,
whom he commaunded they should geue eate vnto. And some of them knew
right well *ſ* this Prophete should be Messias himselfe, moxouer some o-
ther blunted abrode, that one of the auncient Prophetes was risen agayne,
and they suspected John to bee the same: therfore they asked him whether
he was that Prophete promised of Moses or at least some other of the Pro-
phetes, whiche beeyng risen from death to lyfe, should take vpon him that
auctoritie. He did frankly and playnly confesse, that he was no such thyng
as many toke him to be.

*Art thou
Elias?*

*He answer-
ed no.*

The text.

¶ Then sayed they vnto him: What art thou, that we may geue an answer to them
that sent vs, what saiest thou of thy selfe? He sayed: I am the voyce of a crier in the wil-
dernes,

dermes, make ſtreight the way of the lord, as ſaied the Prophete Eſay.

But now when they had no more matier to queſtion with him of, ſeeing mens coniectures touching Iohn, wer at a ful pointe, they moued him earnestly to tel openly what he himſelfe was: and becauſe he ſhoulde no longer make any delay or excuſe, they prouoked him by the auctoritie of the prieſtes to thintent that euen ſo: very feare of power, he ſhould confeſſe who he was. We do perceiue (ſay they) that thou takeſt vpon thee more then the Phariſees, prieſtes, and ſcribes do. We can no ſerther diuine or coniecture therof, & yet we muſt bring ſome aunſwer to them which haue ſent vs hither: If all the people be deceiued in their ſo diuers and ſoundie opinions of thee, tell thou thyſelfe who thou art: for vndoubtedly thou arte knowne to thyſelfe well ynough. Therefore whom doeſt thou profeſſe thy ſelfe to be: Here now Iohn becauſe he ſpake to them that wer learned in the law, leſt he ſhoulde ſeme to take vpon him of mans preſumption that thing which he was in dede, he taught them out of the very prophecie of Eſay, which was righte well knowne to the Phariſees, both howe he was none other but the goer before Chriſt, & that the lord himſelfe was already come, whom thei ought to receiue with cleane hertes, whom alſo they being blinded with enuie, ambition, and pride, ſhould crucifie. I (ſaith he) am neither Meſſias, nor Elias, nor any of the prophetes reſſed vp againe to this life, neither yet haue I taken vpon me this office by myne owne auctoritie, ſo: aſmuche as many yerres heretofore, I was appoynted to the buſineſſe of this office, by the auctoritie of God. For I am euen he of whom Eſay did write. The voice of the criar in deſert, make right the way of the Lord. You ſee the deſert, you heare the voice of the crier: nowe there lacketh no more, but that you caſt away worldely deſire, and prepare your mindes againſt his cumming, that he maye come to you a very ſauiour. Moſes did ſet him furth vnto you as it wer in a ſhadowe, & the Prophetes did long agoe prophecy that he ſhould come: But I do ſhew him vnto you nowe already cumming.

What atte-
thons

I am the
voice of a
crier i wil-
dermes, &c.

And they, which he ſent, wer of the Phariſees.

The teſte.

And you ſhall vnderſtand that they which wer ſent to Iohn, were of the Phariſees ſect, ſo: the Phariſees in thoſe daies did excell all other both in knowlege of the law, in opinion of holines, and alſo in auctoritie. And they wer not far of from the doctrine of the goſpel, ſo: ſomuch as they did beleue the immortalitie of ſoules, & that there was an other life to cum after this. But ambition, couetouſenes, & enuy, had corrupted their mindes. Howbeit at that time their malice as yet was not ſo far inflamed, that they woulde openly ſhew themſelves aduerſaries to Chriſt, but within a while after when they perceiued his doctrine to be contrary to their renoume, aduantage, and auctoritie, being vtterly caſt into an extreme rage, they went about to crucify their Meſſias, whom they had promiſed to the people by the propheties, & in the knowlege of whom they had much boſted themſelfe. So hurtful and peſtilent a thing it is, yea the knowlege euen of holy ſcripture, except a mans minde be free & boide from yearthly deſires. But the prudence of God being far wiſer then mans inuencions, can cleuely turne the malice of the wicked men to the welth of the good. For this ſo enuious & ſo craftie enquiring of the Phariſees hath ſtabliſhed our beleife.

And they aſked him, and ſaied vnto him: Why baptizeſt thou then, if thou be not Chriſt nor Elias, neyther that Prophete? Iohn aunſwered them, ſaying: I baptiſe with water, but there ſtandeth one among you, whom ye know not.

The teſte.

Therefore

The paraphrase of Erasmus vpon

Therfoze they now being moze stirred and prouoked, and not onely enuing Chrift, whom alway they had in contempte, but also John whom heretofore they had in reuerence, goe about further to charge hym, and fynde faulte with him, faying: What is the cause, that thou takeft vpon thee, the power to baptife the people if thou be neither Chrift, who (as the prophetes do declare) ſhal put away the finnes of the people, nor Elias the goer before Meſſias, nor that notable Prophet, whom Moſes did promiſe, neither yet any other of all the Prophetes, whie then dooſte thou enterpriſe to putte away finnes by thine owne auctozitie, whiche thou neither haſt of God, nor by any decree of the Prieſtes, whoſe auctozitie, thou darkeneste with thy newe cuſtomes: To this ſlaundzeous demaunde John did aunſwer mekely: but yet in ſuche ſorte, that he did both frely knowlage his owne lowe eſtate, and did openly declare the dignitie of Chrift. My baptiſme ſaith he is euen ſuche like as my preaching is. For as my preaching is not perfit but onely prepareth your mindes to the wiſedome of the goſpel, ſo my baptiſme which conſiſteth onely in the water, doth not waſhe away the filthynelle of mindes but in a certaine reſemblance of true baptiſme, frameth the ignoraunte: that they being prepared with repentaunce of their former life, may bee ha- ble to receiue that baptiſme, by the whiche Meſſias thow his ſpिरितe ſhall waſhe away all at once, the vniuerſall vnclennes and vices of al them that ſhall credite his heauenly doctrine. And now he is not far hence, but is al- redy preſent in this ſame great vountye of people, and as one of the multi- tude is conuerſaunte euen in the middeſt of you. And he is therfoze either deſpiſed, or not knowne of you, becauſe after the worldes eſtimacion he is but pooze and of ſmall regarde, vaunting himſelfe with no pompe of thoſe thinges, by the whiche they that honour the worlde doe exteeme a man. It hath not pleaſed him as yet to put furth his power and greatneſſe, but in veray dede he is an other maner of perſone, then you take hym to bee.

I baptiſe
with water
ec.

The text. ¶ Be it is, whiche though he came after me, was before me: whoſe ſhooe latchet I am not wurtie to vnloose.

I who in the peoples iudgement ſeme to be ſumwhat notable, in compa- riſon of his highnes am nothing at all. This is veray he of whom I tolde you before that men toke him to be mine inferiour, and to come after me, but in dignitie he did preuent and excel me, to whoſe wurtines I am ſo vn- wurtie to be compared, that I know my ſelfe vnwurtie to ſerue him as a bond- man in the loweſt kind of ſeruiſe, yea to leuſe the buckles of his ſhoes.

The text. ¶ Theſe thinges wer doen in Bethabara beyond Iordau, wher John did baptiſe.

John did pronounce this ſo full and ſo honorable witnes of Chriſte to the Pharſeys, Prieſtes and Leuites, in the preſence of a great vountye of people, and that in a famous place, that is to ſay, in Bethabara, which is not far from Ieruſalem beyond Iordane: a place very conuenient for him that was a baptiſer and preacher of penaunce, by reaſon that plentie of water was nigh to it, and alſo the deſerte, to whiche place a great pzeace of people out of diuerſe coaſtes of Iuris, did reſort dayly to be baptiſed. For John did both preach and baptiſe there

The text.

¶ The next day John ſeeth Ieſus cummyng vnto him, and ſaith: Beholde the lambe of God, whiche taketh away the finnes of the worlde.

And hytherto he did so beare witnes of Iesus, that he did neyther name hym, nor poynte him with his synger, when he stode among the multitude, because he would not stirre by the enuye of the Phariseis against hym: And also because he would set on fire the mindes of simple folkes the more, to haue a desire to know him, whom the said Iohn being so notable a mā, had so highly commended in his preaching, and for as muche as at that tyme many of the people did make diligent serche to knowe, who shoulde be that great man, to whose dignitie, euen Iohn being in all mens iudgement taken for an excellent person, did so muche geue place to. Iesus therfore came thither agayne the day folowynge, and did not the kepe hymself close among the multitude, but went to Iohn seuerally and alone, partly for good maner sake to salute his cousin, partlye to knowledg his baptiser, but speciallye to geue hym occasiō to testifie more plainly and lyuely of Christ among the people, lest he being yet not knowen shoulde seme to go to Iohn for that purpose, that other did: that is to saye, to be baptised or taught, or els to confesse his synnes, for in that he was baptised of Iohn, was to geue vs example of humilitie: but because no body shoulde suspecte that he had nede of baptisme, or that he had any spot in him, which the water of Iordane could wash awaie, he separatynge hym selfe from the multitude went to Iohn aparte. Iohn being warned by the holy ghost what he shoulde dooe, beholding Iesus cumming towarde him, turned himselfe to the people, and poynted Iesus to them with his finger: that after they knewe him by sight, they shoulde accustome themselves bothe to lyke hym and loue him the better, and shoulde rather folow him then Iohn himselfe, yea and rather couet to be baptised of hym then of Iohn. For the purenes of Iesus mynde being full of y^e holy goste did shine in his very eyes and countenaunce, And did shewe it selfe furth both in his goyng and all other behauiours of his bodye: as of the contrarie parte, a furiose minde and ouerwhelmed with vices, doeth expresse it selfe in the very countenance of the bodye. Beholde (sayth Iohn) this is he whom many of you did see me baptise, wheras in dede the water of Iordane did not purifie him, but he did rather halowe it. For he alone and none other is free from al kynde and spot of sinne. And verely he is that most pure lambe, whome God (according to Esaias prophete) had chosen and appoynted to be a sacrifice moste acceptable to him, for to pouрге the synnes of the whole world, whiche was defiled with al maner of vices. This is he whome the lambe in Moses lawe did signific, whose vnharmeful blood defended the children of Israel from the reuegeyng sword of the Angell. This lambe (I saye) is so far from being subiect to any kynde of sinne, that he alone is hable to take awaie al the synnes of the wholle world. He is so well beloued of God that he onely may turne his wrath into mercie: he is also so gentle and so desirous of mannes saluacion, y^e he is redye to suffer paynes for the synnes of all men, and to take vpon him oure euils, because he would bestowe vpon vs his good thynges.

Iohn seeth
Iesus cum
myng.

Behold the
lambe of
God which
taketh
awaye the
synes of the
worlde.

This is he of whom I sayed, after me cummeth a man, whiche went before me: for he was before me, and I knewe him not, but that he shoulde be declared to Israel, therfore am I cum baptising with water.

Therfore,

Pea this is verie he of whome I haue tolde you diuers tymes, though he sit twer sumwhat darkely, that one shoulde cum after me, who goyng before me in dignitie, and power, did ouerreche me: for because although he seemed to cum

I knewe
him not,

The paraphrase of Erasmus vpon

after me bothe in birth of his manhed, in the tyme of his preaching, and also in auctozitie, yet in godly gistes he was far befoze me. In so much that I my selfe did not certainly know at the first howe great he was, or what he was.

For he is so great that I (whom ye haue in suche reuerence) am no maner of wase to be compared vnto him. He is the lord and auctour of all health. I am none other but his seruante and goer befoze, neyther is my baptisme or preaching any other thyng but an introduction to the heavenly doctrine and vertue, whiche he shall byng vnto you. Neyther yet am I sent for any other purpose by the commaundement of God, but to preache repentance of your former sinnes, to shewe you that the kyngdome of heauen is at hand, and to washe you with water, to thintent that after he should be shewed to me of his father by sure tokens, he might at his cominge be y better conceyued in your myndes beyng alreadye prepared with these principles. His conuersacion and life was simple and pure, and beyng in no poynt notable among men, he ioyned himselfe to the multitude as one of the common sorte of the people, and came to be baptised as though he had bene subiect to sinne.

The teste. And John bare recorde, saying: I sawe the spirite descend fro heauen lyke vnto a dooue, and abode vpon hym, and I knewe hym not.

Therefore I could not knowe surely by the disposition of his body, nor by mans coniecture that he was the onely sonne of God, and that most pure lambe whiche through saythe should put awaye all the sinnes of the worlde, but that I was taught by a notable signe from heauen that this was he, to whome I was appoynted to be the goer befoze. And what this signe was John did openly declare to the multitude. When Christe (sayeth he) willynge to shewe to the worlde an example of humilitie, and ioynynge himselfe to the company of sinners, came to be baptised, the father of heauen did honoz hym with an heavenly token. For I my selfe sawe the holy gooste cumming downe vpon his head in the likenesse of a dooue and there remaining. Until that time I did not certainly know him, whose goer befoze I was: by reason that his copposall estate, did hyde his celestiallye excellencie.

I sawe the
spirite de-
scende from
heauen, &c.

The teste. But he that sent me to baptise in water, the same sayed vnto me: Upon whom thou shalt see the spirite descend, and tary stil on him, the same is he which baptiseth with the holy goste: and I sawe, and bare recorde that he is the sonne of God.

For as yet the tyme was not come in the which the father of heauen would haue him to be openly knowen to the people. Therefore when I knewe by the inspiration of the saied father that Messias was alreadye come, then to take awaie the errour and mistakynge of his persone, or lest mannes coniecture should haue any doubt therein, he, by whose commaundement I toke vpon me the office to baptise you with water, taught me by a sure token: by the shewing wherof I might assuredly knowe who he was, that should baptise you with an effectual baptisme, and should by the holy gost, wherewith he was replenysed, frely geue to all therin that trusted in him, remission of all their sinnes. For befoze Iesus came to me to be baptised, the father of heauen did aduertise me befoze hande, saying: By this token thou shalt surely knowe my sonne. Emonges many whom thou shalt wash with water, vpon whomsoever thou shalt see the holy gooste in the likenesse of a dooue descendynge, and remainynge,

be well asured, that the same is he which hath power to baptise with the holy ghost. For man washeth in water, but he onely by his heauenly power, taketh awaie sinnes, and geueth righteousness. I sawe this toke according to the fathers promise in hym when he was baptised. And for this cause, he gaue me grace to see him, that you also through my preaching, should know the author of your saluacion. Wherefore like as here to fore I haue witnessed, so do I now also openly testifie, that this is the sonne of God, from whence, as fro the heauenly fountain, ye must require all thinges whiche pertain to righteousness and eternal felicitie. For I wyl suffice you no longer to suspecte greater thinges of me then I deserue, nor yet to be ignorant of him, whome to knowe is saluacion. By these maner of witnesses, Iohn did often commend Iesus (being as yet unknowne) to the multitude, and gaue ouer his owne auctoritie to hym as to his better: to the entent that from that tyme furth the people should leaue hym and cleaue to the gouernaunce of Iesu: Goddes providence in the meane tyme procuring this, to the entent that they both might be to vs an holysome example of a true preacher of the ghospell. For truly Iohn neyther with the enticement of so great renoume being willingly offered vnto him, was so muche corrupte that he would take vpon hym an other mans praise, nor yet so afraid of the enuie of the Priestes and Phariseys, (whose ambitious enuie, and enuious ambition would suffre no bodye to be exalted but themselves) that therfore he did cease to speake of the glozy of Christ: neyther did he regarde his owne commoditie, but what was expedient for the people: hereby teaching how a preacher of the ghospel ought to haue a constant and sure staied mynde, yea, euen to the auenturyng of his lyfe, not onely against excessse & couetousnes, but also against all ambition. And as for Iesus Christ, when he came as one of the common sorte of the people to be baptised, and also when he behaued himself amongst Iohns disciples, as if he had bene one of them, where as he was lord of al, he taught vs howe we must cum to true glozy, by great humilitie and modestie of mynde, and that none is mete to be a mayster, vlesse he haue played the parte of a good scholler: neither that any ought to take rashly in hande the office of preaching, excepte he hath bene all maner of waies well tried and approued: and in maner appoynted therunto of God.

Upon whiche
you shall
see the spir-
it descend
26.

I sawe and
bare record
that this
is the sonne
of God

The nexte day after, Iohn stood again, and two of his disciples, and he beheld Iesus as he walked by and saith: Beholde the lambe of God. And the two disciples heard him speake, and they folowed Iesus. Thereto,

Now to the entente that Iohns moste excellent purenes & honestie might more clerely apere, he thought it not inough to turne thaffections of y people from him to Christ, but he labourerth also to dispatche from himself hys own peculier disciples whome he had, and to put theym to Christ. For the day after these thinges, which I haue already rehearsed vnto you, wer dooen in the presence of the people, Iohn stood there again, and two of his disciples with him. And Iesus walked by and downe not farre from thence (whiche thyng in dede was dooen) to signifie a misterie thereby. For Iohn was a fygure of Moyses lawe, and Christ was the auctor of the profession of the ghospell. Therfore the law, whiche was now come to the uttermoste point, staied, as though it couide go no further, but shoulde cease by and by, and giue place to Christ at his comyng, and comitte his disciples to him, but neuerthelesse in

The paraphrase of Erasmus byon

the meane while constantly bearyng witness of Christ: and as it wer despye-
 rryng the Synagogue to the true spouse, to be his church. Christ walketh by
 and downe to declare that he should alwaye grow greater and greater, and eu-
 ery where gathereth disciples to heare his heavenly doctrine. Therfore
 whyles John stood and beheld Jesus as he walked, knowyng right well
 that the sayd Jesus did desyre and long for the saluacion of mankynde, and
 also did couet to geat disciples mete for his heavenly doctrine, John turnyng
 hym to the twooe disciples whiche stood by hym, beyng their maister, be-
 cause he would put them to Jesu, that was a better mayster then hymselfe, he
 poynted him to them with his synger, as he was walkyng, and sayd: Behold
 yonder is the lambe of God of whome I haue so often testified, who alone
 doeth take a waye all the synnes of the wholle world. I haue prepared you for
 him, whosoever desireth true and effectuell baptisme, whosoever loueth true
 innocēcie, and whosoever coueteth true and persite health, must nedes comitte
 himselfe to his rule and order. For they that wer the true obseruers of Moses
 lawe, (as the lawe it self doeth witness) did profite and goe forwarde thereby
 to the perfeccion of the ghospell, that is to say, from faith to fayth: wheras the
 Phariseis through their peruerse and ouerthwart loue of the law, did perse-
 cute him who by law had comended to the. Now Johns disciples made their
 maister no aunswer, but geuing credite to his worde, they least the sayd John
 that was the goer befoze the ghospel, and folowed Jesus the auctoure of the
 euangelicall health. And they sayed neuer a worde, but folowed hym, beyng
 set on fyre with the loue of his hie doctrine, the hope wherof they had concei-
 ued by the testimonie of John. But they dare not be bold to moue any com-
 municacion to him with whome they had not been acquainted.

And Jesus turned about, and sawe them folow him, and sayeth unto them: what seke you?
 They sayed unto him: Rabbi (which is to say, if one interprete it,) Maister, where dwellest
 thou? He sayeth unto them: Cum and see. They came and saw where he dwelleth, and abode
 with him that daye, for it was about the fourth houre.

Therfore Jesus perceiuing for what purpose they did folowe him: to de-
 clare how ready he would be to mete and ioyne with them whiche with pure
 myndes do thirste and couet the doctrine of the ghospell: he (I say) not taryng
 for their tallyng vpon him, of his owne good will doeth encourage and allure
 their badhesulnes, & turning himself towarde them, did behold them as they
 folowed him, not by he was ignoraunt whom they folowed, or of what mind
 they folowed hym, but because he would shewe to other their worthye and
 mete affectio for the gospel. He speaketh to them and asketh what they would
 haue, to the entent that their desyre beyng known, might also kindle and alieue
 by the myndes of other. But they furthwith declared themselves to bee very
 desirouse to learne of him, euē by by very name they called him by, saying: Rabbi
 bi (which worde in the Syzians tongue is as muche to say as Maister) where
 is your abydyng? And vndoubtedly in that they called hym Maister, they co-
 fesse themselves to be his disciples. And where as they enquire of hym, where
 his dwelling place is, by that thei doe declare, that they haue a will to learne
 of hym certaine secret thinges moze familiarly, which (peraduēture) he would
 not speake openly befoze euery body. Here now our Lorde Jesus taking plea-
 sure in their deuoute seruētnesse to learne, maketh no excuse by reason of the
 mynellie of the night, nor comaundeth them to come againe the day folowing,
 neyther

He behelde
 Jesus as he
 walked, &c.

He holde
 lambe of
 god. 74

And by two
 disciples
 herd hym.

The text.

What seke
 ye?

Rabbi,
 where dwel-
 lest thou?

neither yet signifieth to theim where his house is, in case they woulde at their conuenient leysure visite him: But he gently and courtuously requirerh theim to cum talke with him at his lodging, sayng: Cum ye and see. For he perceyued that any delaye shoulde haue bene paynfull to their earnest desire. They reioycing in that answer, beyng euen suche as they woulde haue wished for, came thither, and did not onely see the litle house, where then Iesus had his abidyng, but also taried with him al that daye: and wer so inflamed with his holy communicacion, that not onely they reioyced in ther owne behalfe: but morioned and procured other also to cum to the cumpainy of that felicitie. And when they came to Iesus house, it was almoste the tenth houre of y day, that is to saye, nye vpon the goyng doune of the sunne. For there is no tyme noz place unfit oz vnconuenient for to learne those thynges whiche pertaine to euertlastyng welth. And the ptesence of the preacher of the ghospell ought alwaie to be in a readinesse: For such an one ought he to be that taketh vpon hym to teache Chyristen philosophie and wisdom, which is onely the philosophie that can no skill of any pryde oz statelynesse.

One of the two which hearde Iohn speake and folowed him, was Andrew, Simon Peters brother. The same found his brother Simon first, and saierh vnto him: we haue found Messias (which is by interpretation anoynted) and brought him to Iesus. And Iesus beheld him, and sayed: Thou art Simon the sonne of Jonas, thou shalt be called Cephas, whiche is by interpretation a stone. Cum and se,
They came,
And abode
with him
that daye.

As concernyng these two, whiche had folowed Iesus by the counsaill of Iohn, the one of them was Andrew, Simon Peters elder brother: to which Peter, although he wer the younger, yet for the excellent seruencie of his faith, Iesus after ward did promyse him the keyes of the kyngdome of heauen: and committed his shepe to be fedde of hym, after he had thysle professed his loue towards Iesu. The godly loue of the ghospell hath this difference from that which mā of himselfe is inclined vnto, that if it haue gotten any notable treasure, it hydeth it not, noz enuiceth other: for many thinke that they doo not possesse that thing, whiche is common to other aswel as to themselves: but this godly loue reioycedh that the commoditie therof should be common to many. Andrew beyng muche comforted with so great felicitie, for asmuche as by the report of Iohn, but muche moze by the familiar communicacion of Iesu himselfe, he found it true that Iesus was y heavenly Lambe, which onely should take awaye the synnes of the world, that he was the sonne of GOD, the only redemer of mankynde: and that also he was Chyrist whiche was promysed of the Prophetes, and looked for so many hundred yeres before: the sayed Andrew (I saye) as soone as he had found Symon Peter his brother, whose ptesence he desired greatlye, for thys purpose, that Peter whome he knewe did loke for Chyriste with great seruencie, myghte be made partaker of the felicitie of that assured knoweledge, whiche Andrew himself had of Chyrist: We haue founde (sayeth he) that Messias, whome the Prophetes had promysed should be redemer of the worlde. And Messias in the Syzians tounge is as muche to saye as Chyrist, that is to vnderstande anoynted: because that anointing pertaineth to kinges and priestes. But Chyriste was the onely anoynted of God, to hym onely all power was geuen both in heauen and yearth, and he onely was y priest eternally after Melchisedechs ordze, which hath reconciled God to mankynde with the sacrifice of his bodge. Symon being glad of so

The paraphrase of Erasmus vpon

pleasurint and welcome a message, and not satisfied onely to haue hearde it, And brought hi to Iesus. brought hi to Iesus. And Iesus behelde Peter, he did not only be we his face, wherein neuer thelesse did shyne a purenes of hert, but he rather looked vpon his minde, whiche was endued with doouelyke simplicitie: and thereby apt to receyue the grace of the gospell. The sayd Iesus taking pleasure in his pure affection dooeth tell the name of Peters father (by that declaring how nothing was hidden from him) and therewithall prayseth the godly simplicitie of Peters mynde, gathering an argument therof, by the propertie of his fathers name: and by the darke sence of the chaungeyng of Peters owne name, he telleth befoze that in tyme to come, there shall be in him stableness of inuincible saythe. For Jonas is as muche to saye, as a doore of grace. Simon by interpreacion signifieth obedient, for out of the obedience of Moses law, is had sum furtherrance to the faith of the gospell. Therefore after that Iesus had looked vpon hym, he doeth lyke both his present simplicitie, and also doeth sumwhat open, as you woulde saye darkely, his steadfastnesse to cum, saying: Thou art that Simon the sonne of Ioanna, right aptely agreyng both to thyne owne name, and thy fathers: But hereafter when this faith shall haue gathered strengthe, tha it maye be able to stand stable and vnshaken against all temptacions of the deuill, thou shalt be called Cephas, whiche in Greke is as muche to saye as Peter, in Latin, *scilicet*, and in Englishe a stone. And this was the first instruction and principle of Chyristes church: this was also the first beginning of the whole of the ghospell.

The nexte. The daye folowynge, Iesus would go into Galile, and founde Philip, and saith vnto hym: folow me. Philip was of Bethsaida, the cite of Andrew and Peter. Philip founde Nathanael and saith vnto him: We haue found him of whom Moses in the lawe and in the prophetes did write. Iesus the sonne of Joseph of Nazareth. And Nathanael sayed vnto hym: Can there any good thyng come out of Nazareth? Philip sayeth to him: Cum and see.

The day after it pleased Iesus to goe into Galile, whiche was least set by of all the prouinces of Jewrie, because no man of any great renoume or fame, had at any tyme come from thence: and yet neuerthelesse Esai did prophcie befoze that the lycht of the ghospell should first appeare and haue his beginning about y place. Also the diuine counsaill thought it good so to be, because he would beginne his church of meane persons, vntaught and vnlearned, bozne and cum out of a countrey that was baraine, and of no regarde. For bothe Peter and Andrew, which without calling followed Chyriste, were men of Galile: and that the one brother did persuaade and drawe the other to Iesu, was a fortunate pronostication of the church now newly beginning, whiche consisteth in brotherly charitie and mutuall con corde. Therfoze when Iesus should go his waye into Galile, hauing alreadye two disciples of Galile to wayte vpon him, because he myght come sumwhat the better accompanied, he taketh to hym two other also of the same countrey, and of lyke nobilitie. For Iesus founde one called Philip bozne in Bethsaida a cite of Galile, which is nye vnto the lake of Genazareth beyng the countrey of Andrew and Symon, to whome the name of Peter was added. Furthermoze in that they were all of one countrey, it betokeneth the con corde and agreement of the ghospell:

ghospell: And that the diuersities of all maner of people, should be ioyned and brought together into one churche, as it wer into one cite. Philip seemed to haue met with Christe by chaunce, but the very thyng in dede was doen altogether by the prouidence of God, whiche had eternally decreed and appoynted, whome he woulde haue to be y first rulers and beginners of his churche. Therefore Iesus sayed to Philip when he met with him: folow me. He taried nothyng at all, but byanby folowed Iesus, of whome alredy he had knowen many thinges, both by the witnesse of Iohn, and also by the common rumour of the people. The woozd of the speaker was of so great effecte, and the minde of the hearer was ready of his owne good will. It chaunced verily, that as Andrew had ailured and drawen his brother Simon, so Philip now reioysing that he was in the seruice of Iesu, when he had found Nathanael whom he knewe to be wondrefully desirous of Messias cummyng, for whiche cause he was wont very diligently to marke and obserue in the prophecies of the lawe and the Prophetes from whence and when the same Messias shoulde cum, Philip (I say) because he would make Nathanaell partaker of that ioy wherein he did reioyse with all his hert, sayeth vnto him: We haue found that true Messias of whom Moses hath wyiten. that there shoulde a Prophete rise out of the kined of Israel, & of whome the prophecies of the Prophetes hath vttered and declared so many thinges: This is Iesus the sonne of Ioseph of Nazareth, for at that tyme euery man toke Iesus to be Iosephs sonne, and he was better knowen by that name then by the name of Marie his mother. Moreover he was called among the commo sort a Nazarean, not that he was bozne there, for Bethleem was halowed with his birth and infancie, but because he was conuersaunt and brought vp there of a child, with his parentes. When Nathanael hearde this, truly he liketh well the most ioyfull tydings. But he is offended with y doubt, wherwith he was secretly troubled, thzough the prophetic, whiche (as euery man knewe) doeth promise that Christ shoulde come furth out of Bethleem: therfore he desiring to be taught more certainly, sayeth vnto Philip: Can any good thing cum out of Nazareth: of the which to wae the prophecies of the Prophetes hath made no mencio: When Philip himselfe being yet vntaught, and hauing no ferther knowledge but his plaine simple faith, could not discusse thys harde matier, he aduisech & allurech Nathanael to go to Iesu the fountayne it selfe, not doubtyng but that he would beleue as soone as he had seen and heard him. If you doubt (sayeth he) to cre- dite me, come your selfe and see.

Folow me
ec.

Philip
founde Na-
thanael.

We haue
found him-
er. Iesus y
sonne of Jo-
seph. &c.

Can there
any good
thing cum
out of Na-
zareth?

Philip say-
eth: cum &
see.

Iesus sawe Nathanael cummyng to hym and sayeth of him: behold a right Israelite, in whom is no guile. Nathanael sayeth vnto him: Whence knowest thou me? Iesus answered and said vnto hym: Before that Philip called the, when thou wast vnder the figgetre, I sawe the. Nathanael answered and sayed vnto him: Rabbi, thou art euen the very sonne of God, thou art the king of Israel.

The text.

And Iesus wheras yet was of no fame oz renoume by working any myracles, sumwhat to open his godly power by the knowlage he had of secrete thynges, wher he behelde Nathanael cummyng toward him, turned to his disciples, before Philip gaue hym any warnyng of hym, & before he named him, and shewed Nathanael to theim, saying: Behold a very Israelite in dede, in whom there is no guile. In these woordes Iesus did both praise the true meanyng beleife of Nathanael, and also his pure desire to haue knowelage, wher

Beholde a
right Israe-
elite &c.

The paraphrase of Erasmus vpon

as they which vntreuly do boaste threimselfes to be Israelites, are wont to be busy and curious of a better they haue to laye matters to mens charge. Nathanael perceiuyng that Iesus shewed by these wordes, howe that he knewe boell though the communicacion whiche was betwene Philip and him concernyng Iesus himself, & maruaillyng how this came to his knowledge, for as yet he toke Iesus to be none other but man, sayth vnto him: how knowest thou me? But Iesus yet declaryng moze evidently how he knewe the thoughtes of men, wet they neuer so secret, sayeth: before Philip called the when thou wast vnder the figtree, I had already seen the. The comunicacio was but betwene them two, and there was no witnes by, that could make any relacion therof. The place was expressed, and the figgetree was noted and spoken of by y^e wate in a mysterie, as a thing priue and of counceyl to his first fault (that is to saye, of his vnbeliffe) whiche fault they must needes leaue, that will knowe Christe. It was manifeste by these argumentes that Iesus knewe the matter of their whole communicacion, wherof neuertheles he maketh no great reherfal lest he shoulde seme to vpbzayde him with his lacke of sayth, which was shamfast and asked the question of a good simple mynde. Asone as Nathanaell heard these thinges, who was perswaded, that the secretes of the hearte was open to god onely, and that the thing which he heard was moze than man could do, now beyng nothyng offended with the doubte concernyng the name of the place of Christes birthe, he gaue his verdict of hym, saying: master, Thou art the very soone of god, by whom the father hath determined to deliuer his people. Thou art that kyng of Israel whiche was long ago promysed by the propheties of the Prophetes.

Nathanael
sayeth vnto
him,

Rabbi thou
art euen the
very sonne
of God, &c.

The texte. Iesus answered and sayd vnto hym: because I sayed vnto the, I sawe the vnder the figgetree, thou belieuest, Thou shalt see greater thinges than these. And he saith vnto him: Verily, verily, I say vnto you, here after that ye see heauen open, and the angels of god ascending and descending ouer the sonne of man.

Iesus gladly embzasyng the mannes so ready and chereful sayth, and his so euangelicall profession, doeth stablyshe also the opinion that Nathanael had of him. And now moze evidently declaring his godly nature, saith: Thou hast hereby conceyued a beliefe that I am the very Messias a king of Israel, which was promysed, because I tolde the howe I sawe the euen then when thou wast with Philip vnder the figgetree, & therfore thou hast a very good opinion of me: In tyme to come thou shalt see moze apparaunt signes, whereby thine opinion of me may encrease. And fourthewithall Iesus turned him to his other disciples, (of whom as yet, neuer a one did iudge of him accozdyng to his dignitie) and he said vnto thein. Take this for a suretie, hereafter ye shall see the heauens open and the angels of God ascending and descending ouer the sonne of manne. By this darke saying our Lorde Iesus did stirre vp the faith of his disciples, which although it wer simple and vncorrupted, yet was it not fully instructed, and besyde that far from the perfect knowledge of the excellencie of Christ: He did stirre vp their faith (I say) to the loking for of greater miracles, and therby to haue higher knowledge. For although the disciples did fantasie as it wer in a dreame, sumthing to be in Christe passyng mannes nature, wherat they marueiled: neuerthelesse they did not as yet vnterly beleue that the fulnesse of the Godhead was in hym. Nathanael did confesse the selfsame thynges whiche Peter did after confesse: But because his

Thou shalt
see greater
thynges then
these, &c.

Verily be-
lieve, &c. ye
shall see the
heauens
open.

meanyn

meanynge was not lyke Peters, he had not therfore y^e answere that Peter had, whiche was: Upon this stone I wyl bygge my churche. And to the will I geue the keyes of the kingdome of heauen. And in very dede for because Iun that wer very mē, are called the sonnes of god in holy scripture, for their great holynes, and other besydes Chyist also did many tynge see before, thynges whiche should folowe, by the inspiration of the holy ghoist: therfore it is not to be maruailled at, if Chyist haue without relation of any other, what was doon secretly betwene the two disciples. furthermoze in that he called him kyng of Israel, intendynge thereby to honour Iesus, as it wer with an hye and glorious tytle, it declareth that euen as yet he dyreamed of a worldlye kyngdome. And to haue a kyngdome in this world is but a verye base & an earthly thyng: But it is a thyng of farre moze honour to be kyng of al the whole world, and also of aungels. This thyng ment Chyiste whan he sayd that the aungels as ministers diligent to do seruice. should ascende, and descende ouer the sonne of man. And although the disciples did not yet vnderstand at that tyme this sayng of Iesu, neuerthelesse he did hyde it and layed it vp in their myndes, as a seed whiche should byyng furth fructe in due tyme: For afterwarde we knewe how the aungels did often knowledg hym to be kyng of all thynges, by their obedient seruice, as whan Gabryel brought tidynge of his conception, when they song at his natiuitie: Glozy be to god that is aboue: when at diuerse tymes they apperayng to Ioseph did procure the safegard of the chyld, when they did him seruice after he was tempted of the deuyl, when they dyd comforte him in his cōflicte at the time he swet water and bloud: and whyles they did often appeare in the time of his resurrection: Againe also, when in all mens sight he was taken vp into heauen, the aungels wer present, as suerties of the promise of his returne. And that in dede shal be doo most specially, whē he shal cum in the cloudes with the maiestye of his father, and with the whole hoste and company of aungels, to iudge bothe quicke and dead: and to deliuer a kyngdome to god the father.

The.ii. Chapter.

And the thirde day there was a mariage in Cana a cite of Galile: and the mother of Iesus was there, and Iesus was called and his disciples vnto the mariage: And when the wyne fayled, the mother of Iesus sayeth vnto him, they haue no wyne. Iesus saith vnto her, woman what haue I to do with thee? myne howe is not yet cum.

The text.



And Iesus had not tarped long in Galile, but thorow working of a miracle he began to declare y^e Iohns witness of hym was not vntreue. In dede Iesus was better known in Galile then in other countreys of Jewye, but yet they had no notable opiniō of him, when as at y^e time also euen his byethzen and kynnsfolkes had no ryght iudgement of him. Therfore, the thyrde day after he came to Galilee, there was a solempne mariage made in Cana, which is a towne of y^e countrey. Iesus mother was byddē to this weddying, because she was of aliaūce to thē. And by this occasiō Iesus himself also was byddē, & his fower disciples wth hi, which he had gather

The mother of Iesus was there &c.

red

The paraphrase of Erasmus vpon

red to gether a litle before. Now the when y feast was at the hottest: and the
 bydegeme for lacke of wyne was lyke to be abashed, as yf he had made but a
 niggardely feast: And besydes that it was to be feared lest his guests care-
 fulnes for lacke of wyne shoulde make the feast the lesse cherefull: Marie the
 mother of Iesu of a certayne womanly carefulnes desiring to haue this discō-
 moditie remedied, seing that already by many tokens and also by the witness-
 ses of John she was not ignozant of the power of her sonne, she is bold to call
 vpon him, saying: Sonne, they haue no wyne. In that she dare speake to him, it
 declared her motherly auctoritie: And in that she doeth not prescribe nor ap-
 poynt any thyng to him, what she woulde haue doen, it sheweth her reuerence
 towarde her sonne. But Iesus intendyng no we to take in hande the heauenly
 busines of the gospell, wherof he would haue his father to be the onely auc-
 tour, suffereth not mans auctoritie to bee mixte therewith. For he did not mi-
 racles for this purpose to please the affections of his kynnsfolkes, but to cause
 his spiritual doctrine to be the better beleued through corporal signes and to-
 kens amonges the vnfaithfull people of that countrey. Therfore he answer-
 reth his mother sumwhat roughly, not that he did not loue her entirely beyng
 suche a one as she was, consydering he loued all mankynde so muche, but to
 thentent y he would kepe his auctoritie of working miracles fre from world-
 ly affections, and to cause the whole glozy therof to be ascribed to the power of
 god. For this was a thyng expedient for mans saluacion whiche Iesus did
 greatly thirste for and couet. Therfore not vterly denyng his mother, but de-
 clarying that she had litle to do with y busynes he went about, he answereth
 her: woman what haue I to do with the? I haue a tyme appoynted me of my
 father, when and after what soyte I shoulde worke the saluacion of mankynd,
 that tyme is not yet cum. Hitherto I haue shewed my self obedient to thy wil,
 from hens forth I must do all thynges accordyng to my fathers wyl, and not
 after mans prescribe and appointment. In other thynges thou hast been my
 mother, hereafter I wil take the but as a woman, as often as I am occupied
 about my fathers busynesse. Whensoever his glozy shalbe to be serued, I shal
 not nede thy calling vpon. I wyl do of myne owne good wil, y which y thing it
 self shal requyre. I haue a tyme appointed me of my father. So before y tyme
 also, whē he was but a childe, he tolde his mother of y she dyd interrupte him,
 when he was disputing in y temple. And of y lyke thing again he warned her
 whē she had one cal hi forth to her, whyles he was preaching among y people.

They haue
 no wyne.

Iesus saith
 .et.

Woman
 what haue
 I to do
 with the,

The texte.

His mother sayeth vnto the ministers. Whatsoeuer he saith vnto you, do it. And there
 her standyng there six water pottes of none after the maner of the purifying of y Jewes
 containyng two or thre sickyns a piece. Iesus sayeth vnto them: fille the water pottes with
 water. And they fylled them vp to the brimme. And he sayeth vnto them: drawe out now,
 and beate vnto the gouernour of the feast. And they bare it.

Wharsoe-
 uer he say-
 eth vnto
 you, do it.

But Marie the mother of Iesu beyng neyther offended with her sonnes an-
 swere, although it wet sumwhat rougher, nor in the meane tyme mistrustynge
 eyther his goodnes or his power, maketh no answer againe, but calleth the
 seruauntes of the house to her, and secretly in theyr eares sayth thus vnto the.
 Do ye, whatsoeuer he shall byd you do. Undoubtedly the godly pitifull care-
 fulnes of his mother did procure that, lest y seruauntes lacke of belefe, or thes
 vntready seruice, shoulde be a let wherby that whiche lacked at the feast, shoulde
 not be amended. But how and what tyme y thyng shoulde be doen, she holding
 her peace leaueth it secretly to her sonnes wyl and apointment. These thynges

wet

wer not doen by chaunce, but Iesus deferred þ̄ myracle for the noneſt, becauſe the lacke of wyne ſhould be the better perceiued of every body, and ſhoulde be well ſene to be geuen for neceſſitie, and not for any vayne boastyng or glozpe: For ſo our Lord wrought al his myracles, that he ſeemed not to do them for the affection of any worldly pryſe, but to ſuccour and releue men of their euils and griefes: he did them ſo temperatly & in ſo due order, that thei coulde not be doen moze faithfully nor with moze trueth. Therfore now whyles the gaſtes taryd and were carefull for lacke of wyne, Iesus perceyvinge the tyme to be cum that he ſhoulde be knowne to his own, commaundeth his ſeruauntes to fyll with water ſyre pottes of ſtone, which ſtood there for this purpoſe, that if any accordyng to þ̄ cuſtome of the Iewes would cleaſe hiſelf with waſhing, he might haue plentie of water ready: for as much as that countrey was very drye, & in ſewer places well watered with fountaynes & runnyng ryuers. This truly did cauſe the miracle alſo to be rather beleued, becauſe þ̄ uſe of thoſe waterpottes was a ſolemne thyng among the Iewes. And the ſayd pottes neuer receyued any other licour but water. So: rouer the greatnes of þ̄ beſels ſet forth the beleſe of the miracle, for they conteyned two or thre ſyphyns a peece ſo that they coulde not eaſily be remoued out of their place. The ſeruauntes dyd obey him and fylled the waterpottes with water, as they wer commaunded: as ſuen to the byzime. And he that was doen, becauſe he would haue mo witneſſes of the miracle, he commaunded them to drawe out of the waterpottes and to offer that which they had drawn to him that was the chyef ruler and had the orderyng of the feaſt. And this Iesus did, partely becauſe the ruler was ſober, for he that hath the charge comitted to hym to ſee all thinges wel furnyſhed, is euer wound to abſtain from wyne, whyles other folkes do drinke: And partely becauſe he beeyng well ſkylled in taſt, and hauing a ſyne iudgement therein might moze trewely geue credite of the wine theſe the reſte of þ̄ gaſtes, whoſe taſtes myght ſeme to be dulled with drynkyng of muche wyne befoze.

When the ruler of the feaſt had taſted the water that was turned into wyne, and knew not whence it was (but the minſters whiche drawe the water knew) he calleth the byzdegrome and ſayeth vnto him. Every man at the beginning doeth ſerue the good wyne, and when men be drinke, then that which is worſe: but thou haſt kepte the good wyne vntill now. This beginning of miracles did Iesus in Cana of Galile & ſhewed his glozpe: and his diſciples beleued on hym.

But as ſone as the ruler of the feaſt had taſted of the wyne, that was touned out of water, & knew not where they drew it, ſuſpecting the fault to be in the ſeruauntes, that contrary to the cuſtome of other, thei deferred to byzng in ſuch wyne vntil the latter end of the feaſt, he calleth the byzdegrome to him, deſiring to know of him by what occaſion þ̄ fault chaunced. Others (ſayeth he) which make a ſolemne feaſte, at the beginnyng thereof byzng to the table of the beſte ſortes of wyne, afterward whē their gaſtes being already drunke haue their mouthes out of taſt, & powze in drinke vntemperately, theſe they byzng a ſerue of the worſt ſorte. But thou contrarywiſe haſt reſerued vnto þ̄ end of the feaſt, this wyne which is better & moze pleaſant than any þ̄ was ſerued yet. And by this occaſion the miracle of þ̄ thing þ̄ was doo, ſpzed abrode litle by litle amonges many. And afterward by examynyng the ſeruauntes of this thyng, it was knowē that the water was not onely turned into wyne, but alſo into very good wyne. And as for the waterpottes they had no miſtruſt, but that they wer onely de-

The paraphrase of Erasmus vpon

The begin-
ning of mi-
racles dyd
Jesus, &c.

dicate and ordeined for water. The seruantes put water to water, and filled them vp to the bzymme, & after they had drawen of thesame whiche they pow-
red into the vessels, thei offered it to the gournour of þ feast, who was sobze.
The bydgrome knoweth wel ynough that there was no suche wine prouided
noz prepared. Thei went to the waterpottes and found them ful of þ self same
good wyne. With this dede our Lorde Jesus began the workyng & settinge
foorth of his miracles in Cana a towne of Galile, intendyng by litle & litle to
shewe forth tokens of his godly power to the world. For first of all this thing
was doen in a matter not very weighty & also priuatly, yea & almost to please
his mother & kinsfolkes withal: whiche had him in lesse admiration because
they wer his familiars & of his kinne. And this miracle was not much noted
of very manye, but afterwarde it grewe to be hadde in greater credit with
mo: yet in the meanewhile þ faith of his disciples þ wer present was stabi-
shed concerning Jesu, who hauing promised greater thinges, persourmed that
whiche he had promised. And besides that this miracle (wherby he framed as
it wer a beginning to þ rest that he should do afterwarde) was not in vain. For
first of al he would honour the mariage with his presence, knowynge before
hande that in tyme to cum ther should be some whiche would condemne it as
an vnpure & filthy thyng, wheras an honourable mariage & vndefiled bedde
is a thing most acceptable to God. Howeouer Jesus dyd as it were shadowe
vnto vs by a certayne figure, that thinge, whiche he then chiefly went about,
for nowe was the tyme cum þ in steade of the vsaureie & water of the letter of
Moses lawe, we should drinke the pleasaunt wine of the spirite of the ghospel,
by reason that Chyist turned into oure moze welth that thyng which was w-
out strength & vnprofitable. For the law was not onely vsaureie to þ Jewes
without Chyist, but also hurtful & deadly. They whiche haue not beleued in þ
ghospel, do stil drinke of the water of Moses law, but they, whiche haue bele-
ued Chyiste do happly waxe warme, & growe lyuelye toward the loue of hea-
uenly life, thzough the moyst & sweetelycour of his heuenly doctrine. And this
was not doen before that Chyiste had toynded vnto him the church his spouse.
Also the mother of Jesu was presente there, representing þ forme of the sina-
goge, whose auctoritie is diminished, yet she telleth the lacke of the wyne, but
she herselfe doeth not remedy it. Neuertheles she was for our behouf mother
vnto him, which doeth reioyce and comfort our myndes with the sweete wyne
of his spirite. The names of the places also do agre to þ misery of the thyng.
For Cana of Galile betokeneth possessio of a ready passage fro one place to an-
other. For nowe was þ original beginnig of a newe people gathered together,
which should remoue from the letter of the lawe, to the spirite of the ghospel,
from the world, to heauen.

The xxx.

After this he went doune to Capernaum, he and his mother, and his brethren, and his
disciples: and there continued not many dayes.

After Jesus by this miracle had begune to declare his mightye power ei-
monges his kinsfolkes in a towne of smal tenour, he went doune to Capernaum.
That citie is in the selfsame Galile of the Gentiles, all rypottouse and
swellyng in pride, by reason of the plentie of riches therin: beyng also nye vnto
to the lake of Genazareth and in the coastes of Zabulon and Neptalim. But
accozding to the wisdom of the ghospel that thing whiche is highly esteemed
in the world, is abiekt, and litle set by afoze God. Jesus mother with his bre-
thren

then and disciples went down thither with him, but they tarped there very fewe dayes. Neyther was there any miracle doen in that place. But this benefite seemed to be doen in the meane time, for his mothers & kinsfolkes pleasure: who now he would no longer cary about with him, for asmuche as he would take in hand greater thinges, because that worldly affection and loue should chalenge vnto it no parte of those thinges whiche were doen for the glozpe of the heauenly father.

And the Jewes Easter was euen at hand: and Iesus went by to Ierusalem: and found sitting in the temple those that sold oxen & shepe, & doves, & chaungers of money. And when he had made as it were a scourge of small cordes, he drove them all out of the temple, with the shepe and oxen, and powred oute the chaungers money, and ouerthrew the tables. And sayd vnto them that sold doves: haue these thinges hence, and make not my fathers house a house of merchandise. And his disciples remembred it that is written: the zeal of thine house hath euen eaten me.

Therefore Iesus leauyng his kynnsfolkes behynde at Capernaum, seeketh tyme and place mete to declare openly his power and auctoritie, which he had receiued of his heauenly father, & not of men. For euen then the moste hyghe & solemne feast of the Jewes was at hand, which is called Easter, and after the Hebrue tongue, is as muche to say as a passing ouer. They did kepe this day as an holy feast euery yeare in remembraunce of the olde flozpe: because their elders had safely passed ouer oute of Egypte, when they wente into the lande whiche God had promised them. But now that thing whiche they did honoure but in figure, was doen in dede by Christ, who is to say, he now brought to passe that men hauing forsaken the darknes of errours, and cloude of sinne, should be remoued, and brought thzough the faith of the gospell, to innocency, lighte and immortallite: forasmuch therfore as at that time there was at Ierusalem a great number of people which out of al the partes of Syria dyd assēble there against that feastful day, Iesus went thither now goyng by towarde his fathers busines, where as befoze he went down to Capernaum to obey & please his kynnsfolkes with al. And furthwith he goeth into the temple, which place is wont to be ofte goen to of a religious minde, to serue god therein: And verely Christ was the master of true religion, who when he entered into the temple which was ordeyned for deuoute religiō & worshiping of God, founde there thapparaunce not of a temple, but rather of a market place. For he founde there many there which in the holy place dyd exercise theinselfes about filthy, yea & sinful gayne, & so turned into robbery that which was ordeined to geue occasiō of godly religion. For to thintent that straungers might haue somewhat to offer, they sould to them of an hye price, shepe, oxen, doves, & other suche lyke thynges, which (accozdyng to the custome of the Jewes) wer wounte to be offered or geue to the priestes: but in the meane while the sellers bargayned with the priestes & leuites: so that the sayd priestes and leuites should sel agayne to the by a lesse price, the selfsame beastes that the priestes had receyued of them which had offered, whiche thing the sellers dyd, because they myght sell those beastes agayne to other straungers with a double gayne. So it was brought to passe that by powling the straungers, the filthy gayn whiche rose double by sellyng one thing twise, should be deuided betwene the merchautes and the ministers of the temple.

And to haue moze quicke and ready merchandise ther was present, accozding to the custome of theyr common market changers of money and bankers, suche as dyd change the greater coynes for money

The text;

Iesus went
by to Ierusa-
lem, &c.

And founde
those that
sold oxen.

The paraphrase of Erasmus vpon

money of smaller coine, or golde for silver, or els did exchange straunge coyne for coyne of that place. And thereby also they had shamefull gayne, lyttle dysferyng from vsurye. Iesus then declaryng by his very acte how great a pestilence corrupt desyre of lucre is to the churche, and how far all they ought to be fro this disease, whiche profite themselves rulers of religion of the gospel, made hi (as it wer) a scourge of smal cordes, as though he would dzyue dogges out of goddes temple. And both with great indignaciō and auctozitie, he dzyue them all out of the temple, displacyng and thzowyng downe bothe the merchauntes and theyr wares: And byd not onely put out the men, but also y shepe, and oren, that there shoulde remaine behinde no suche filthie baggages:

Pea and besides that he scattered abrode the chaungers money vpon the ground, & ouerthzewe also their boardes, teaching how these thynges ought vitterly to be troden vnder foote of the worshippers of true religio. Whozouer as if he had been moued with indignacion therat, he sayd to them, which shoulde the doours: haue these thynges hence: and make not my fathers house an house of marchaundise. And his disciples when they saw Iesus beyng at al other times quiete and meke, here now how earnestly he chased out those which byd vnseemly vse and desyle the godly religion of the temple with their fowle and synnefull gayne, the disciples, I say, remembred the prophecie which is in the thze scoze and eyght psalme. The zeale of thy house hath euen eaten me.

The text:

Then answered the Jewes and sayed vnto him: what token shewest thou vnto vs, sayng that thou doest these thynges? Iesus answered and said vnto them, destroy this temple, and in thze dayes I will reate it vp.

But as for the Jewes when they had hearde that he namyng his fathers house, did as it wer by a certayne peculyer and singular way, declare himselfe to be the sonne of god, and sawe hym also so hyely take vpon him openly and in apparaunce to be so very angry with them, whiche semed to further bothe the prestes profite, and also the religiouse scrupce of god, they crye out vpon hi and say: If god be thy father, and if thou wilt reuenge the contempte and iniurie of thy father, do sū myracle y we may perceyue thou doest these thynges by the auctozitie of thy father. If thou doest these thynges by thyne own auctozitie it is presumption: And if thou doest them by gods auctozitie, what token shewest thou that we may beleue the? But Iesus knowyng y they would flander him in case he had wozought any miracle to shewe himselfe therby, sayng he neuer yet did any miracle but onely to succour them that lacked helpe in their nede, to thintente y thesame thyng whiche was a proufe of his godly power, shoulde be also a benefyt & helpe vnto the necessitie of man, he promised the a tokē vnder a parable: whiche tokē if he had the opely declared, they would not haue beleued, in somuch as they did not beleue it whē it was doē in dede.

Destroy
this temple,
and in thze
dayes, &c.

The tokē was cōcerning his death & resurrecciō. The same was also signified by Jonas, whiche tokē Iesus had promysed after he had voun many miracles, & also at such tyme as they required him to shew sū tokē y shoulde cū fro heauē. But now he promisseth (although moze darkely) y selfsame token to the, who as yet were but ignorant: The tēple wherin they wer at that time, occasioned him to say as he did: of the which temple y Jewes did boast themselves beyond measure. Speake doune this tēple saierh he, & in thze dayes I will set it vp again. This parable not so much as his Apostles did vnderstand. But atlength whē they had knowē & sene his resurreccion, they perceined the meaning of his saying

saying, by the effecte of the thing it self: for Iesus ment it by the temple of his owne body, whiche they through their malice should pul down, by putting it to death: & he by his godly power, should raise it vp again within thre dayes. The Jewes thought this sayng not onely to fond and without reason, but also vngodly and wicked. For it was an vngodly thyng to commaund a temple of so great religion to bee broken: and to set vp again within thre dayes so laboriouse a building, seemed to be a saying contrary to all reason.

Then sayd the Iewes: xlvi. yeres was this temple a building, and wilt thou reare it vp in thre dayes: but he spake of the temple of his body. Allone therfore as he was risen from death agayne, his disciples remembred that he had thus sayd: And they beleued the scripture, and the wordes whiche Iesus had said.

The text.

And as they vnder stood the thing, so they answered accordingly, saying: When labored very soze y^e space of. xlvi. yeres after that the Babylonians had brought Jewry into captiuitie to repaire this temple, and wilt thou set it vp again in thre dayes? Our lord Iesus made no aunswer to that objection, knowing that he should haue doen no good, in case he had made plain his darke saying, whē not so muche as his owne disciples, yea after thei were instructed by his doing of so many miracles, & his so manifold preachinges, coulde abide to heare his death spoken of, nor beleue the mystrie of his resurrection. Yet this saying did cleue and remayne still, as a certain seed in the mindes of the hearers: but it brought forth sundry frutes in sundry persons. For the Jewes keeping the same still in their remembraunce, dyd laye this saying to his charge before the wycked priestes, as a crime worthy of death. The disciples in as muche as at that tyme they could not vnderstande it, yet hearyng it in their mindes, did meruaile what it shoulde meane vntill the tyme that after his resurrection the holy ghost taught them how Christ by the name of the temple, ment his owne bodye that was muche more holy then the temple, whiche the Jewes dyd honour so religiously: for so muche as the fulnesse of the godhead dyd dwell therein. And yet amongst thei it was sacriledge to defyle and violate that temple of stone: but they were nothyng afrayed sinfully to throw downe the most holy temple of his most holy and precious body. Howbeit Iesus the verye Salomon who had builded this temple for his owne selfe, of the virgin Marye, dyd restore it agayne within thre dayes after they had pulled it downe, according to the prophecies of the prophetes. Therfore the disciples confertyng the scriptures with Iesus saying at this tyme, did perceyue this his resurrection to be the greatest tokē whereby he declared to the Jewes his godhed. For albeit we haue red that some men haue risen again from death to life, yet no man did rayse vp himself to lyfe but only our Lord Iesus. For he only had power in himself to leaue his life and to reuiue it again, when he would. And so by these principles & begininges, Iesus did sitte vp al the Jewes mindes to loke for greater thinges in him against their hie feast, which was now at hande.

For he spake of the temple of his bodye.

And they beleued the scripture.

When he was in Ierusalem at Easter, in the feast day, many beleued on his name whē they sawe his miracles whiche he did: but Iesus did not commit himself vnto them because he knew al men, & needed not that any mā should testifie of him: for he knewe what was in man.

The text.

But after y^e he had taried at Ierusalem certaine daies of the feast of Easter, and by his miracles and doctrine had, as it were, sowne sum seedes of the fayth of the

The paraphrase of Erasmus byon

of the ghospel, many beyng moued rather with the miracles which he did the with his wordes, dyd credite his saying: and belueed him to bee the sonne of god, whom he preached himself to be. For the Jewes be not so muche moued with reason as with the sight of miracles: but Iesus then shewing to vs the very forme and fashon of a teacher of the ghospel to whose wisdom it aper- teyneth not euen at the first to commyt to the myndes of ignozaunte persons al the misteries of his hie doctrine, whose getynges it behoueth to beare with, and to suffre therein that be yet but weake and vnperfite vntill they may attain to hler thinges: Iesus, I saye, because he knew their faith was yet but wa- ueryng and vnperfite, and their mindes not able to receiue the mysteres of the wpsedome of the ghospel, he did not auenture himself among the common sort, lest the peoples affections shoulde bee sodainly altered, whereby some comocion wer lyke to ryse. For there wer many that werfore vexed with this auctoritie of Iesus, specially they whiche did suppose that his doctrine and glozy shoulde hynder their lucre and auctoritie. The enuy of the phariseis and Scribes had not yet brast forth into open slaundering of him, but neuerthe- lesse they kept enuy and malyce close in their hartes, deceitfulle sekynng oc- casion to hurte hym. And therfore bicause at this tyme Iesus could do lytle good among them, lest he should geue euyl persones occasion of greater euyl, he withdrew himself from them, for as much as he knewe the secreete though- tes of them all, neither neded he to be tolde any thyng of any man. For he, who was ignozaunte in nothyng, knewe euen of hymself the very secreete of every man there. Neyther yet in the meane whyle did Iesus make any prouision to saue hymselfe, who willyngly came of betray purpose to suffer death for the saluacion of the world, but he toke away from their malice occasion wherby they should els haue synned.

The, iii, Chapter

The texte

There was a man of the Phariseis named Nicodemus a ruler of the Jewes. The same came to Iesus by night and said vnto him: Rabbi, we knowe that thou art a teacher come from god, for no man could do suche miracles, as thou doest, except god wer with hym.



Amongest many whiche had conceyued sum good opi- nion of Iesu by seyng hym do his miracles, there was a certaine man called Nicodemus, who was of y Phariseis secte: and one of the noumbre of them whiche wer taken amonge the Jewes for chiefe rulers. This Nico- demus knowyng right well that there wer many of his ordre and secte which did enuy Iesu, and laye in wayte to do hym displeasure, wente vnto Iesu, but it was in the nyght tyme: declarynge by y dede howe he was as

The same came to Ie- sus by night
96.

yet but weake & waueryng in his loue towarde Iesu: whome althoughe here- tofore he had in great admiraciō, neuertheles he would not for his sake sustaine any losse of his owne renoume, & glozy among men: nor yet for his loue would he be brought to be hated and enuied of his owne coumpaigne: but this came rather of feare then of vngodlynes, and surely moze of wooldly shamefastnesse, then of frowardnesse: and of truthe this maner of shamefastnesse hath so great power in some folkes myndes, that they whiche can little regarde both their goodes

goodes and their lyfe, cannot ouercum this kynde of affection, whiche is ſpeciallpe graſſed in thoſe hertes that be naturally diſpoſed to gentlenes. For he whiche was the chiefeste among the rulers of the Jewes, was aſhamed to be taken for pooze Jeſus diſciple. And he who was placed in the hieſt ſeate of þ Synagogue, feared to be putte out of that place. But Jeſus the moſt milde and gentle teacher, who doeth not breake the brouſed reede, nor quenche the ſmokyng flaxe, did not repell or reſuſe the ſaied Nicodemus, that came to ſalute hym, though he wer bothe fearful and came out of due tyme, but doeth curteouſly receiue hym who was doubteſſe a weake ſpited man, but yet without malyce, and for that cauſe worthy to be promoted litle by litle, to higher thynges. Now byanby Nicodemus declaring how muche he had profited by ſeyng Jeſus do his miracles, maketh ſuite to get his good will with this preface. Maſter, ſayeth he, we do already evidently perceiue this thy doctrine not to be ſuche as the Pharifeys is, for the thyng it ſelfe doeth ſhew þ thyne autoritie of preaching is geuen the not of man but of God. For no manne could dooe theſe miracles, whiche thou dooeſt except god wer preſent with him and did helpe hym. Nicodemus dyd ſet forth this opinion concerning Jeſus, as an hye and great eſtimacion, howbeit it was farre vnder his dignitie: for Nicodemus ſuppoſed him to bee none other, but ſum prophete whom God did ſauour, and was preſent with in the doyng of his miracles, as though he had not wrought them by his owne power.

The text.

¶ Jeſus answered and ſaied vnto hym: verily verily I ſaye vnto the: except a man bee bozne ſed about, he cannot ſee the kingdom of god. Nicodemus ſaith vnto him: how can a man be bozne, when he is olde? can he entre into his mother & wombe & be bozne againe? But Jeſus doeth neither reprove Nicodemus vnperfite opinion concerning him, neether doeth he forthwith boalt of his owne greatnes: but with gentle and fredly behauiour, litle by litle bringeth him that is ſo apte, & eaſy to bee taught, vnto further knowledge of moze ſecret miſteries of the euangelicall doctrine. The Jewes which had as yet drunke but onely of þ water of Moſes ſawe, whiche had knowen nothyng els but the baptiſme of Iohn, neither had they yet taſted the wyne of the euangelicall doctrine: nor had been baptiſed by the ſpিতে and ſper: The Jewes (I ſay) vnderſtood all thynges carnally, and for that cauſe wer very rude and vnfit for the Philoſophie of the goſpel, whiche is all ſpiritual. Therfore our lord did not caſt hym in the teeth with his ignoraunce, nor with his haltyng mynde on bothe ſydes, in þ he did partly apply himſelfe to the worlde, and partly to god, nor yet ſpake that thyng to hym whiche afterwarde he required of his diſciples, when they wer cum to moze knowledge, ſaying to them: whoſoeuer ſhall be aſhamed of me afore men, I will be alſo aſhamed of hym befoze my father. Our lord, I ſaie, dyd laye none of theſe ſoſaied thynges to his charge, but by his darke ſaynges he cauſeth Nicodemus to vtter his ignoraunce, to the entent that litle by litle he maie inſtruct him, and bring him from carnal affection to ſpiritual vnderſtanding. Nicodemus (ſaith he) take this for a very ſuretie, except a man be bozne againe new, & as it wer chaunged into a new man, he cannot ſe þ kyngdome of god: So very new is this doctrine whiche thou deſireſt to learne of me. For aſmuch as Nicodemus thought that ſaying to be to no purpoſe, he aunſwereth in dede ignorauntlye and groſſelye, but neuertheſſe ſimply and plainly, ſaying: how is it poſſible that a mā being already of ſo many yeres

Jeſus answered. 26.

The paraphrase of Erasmus vpon

as I am, can be bozne again: Can it any waie be brought to passe that he should entre into his mothers wombe, and come thence again and so be bozne a newe?

The texte.

Jesus answereth: verily verily I say vnto the: except a man be bozne of water and of the spirite, he cannot entre into the kyngdome of god. That whiche is bozne of the fleshe is fleshe, and that whiche is bozne of the spirite is spirite.

except a man
be bozne of
water and
of the spirit.

Jesus beyng not offended euen with this so grosse an answer, vouchesaueth gently to interprete and declare what it is to be bozne a new, or from aboue. Nicodemus (sayth he) y^e thyng that I haue sayed to the is moſte true. He that hath a will and deire to be hable to receiue the euangelical doctrine, muſte be bozne again: but the maner of byrthe that I ſpeake of, is after an other ſorte: for it is not carnal but ſpiritual, and it doeth not conſiſt in multiplying of bodies by generation, but in turningg of ſowles into a new forme: neyther by this byrth be we made again the children of men, but y^e children of god. Therfore be wel aſſured (as I coulde you euen now) that excepte a man be bozne again by water & the golpe gholt: & of a carnall mā becūm ſpiritual, he can not entre into the kingdōm of God which is altogether ſpiritual. Lyke is bozne of the lyke. That whiche is bozne of the fleſh, is none other thyng the fleſh: but y^e which is bozne of y^e ſpirite is ſpirite. And verily as muche differēce as is betwene the fleſh, and the ſpirite; betwene y^e body & god, ſo muche is this generation (whereof I ſpeake) more excellent then that which bringeth forth one body out of an other. They which be bozne after the fleſh, do ſauer none other thing but the fleſhe, nor beleeue any thing to be, but y^e which thei ſele and perceiue with their ſenſes. But thoſe thynges whiche be not ſeen, be moſte excellent, and of greateſt ſtrength, where as the fleſhe is weake and impotent.

that which
is bozne of
fleſhe, &c.

The texte.

Exemple now thou that I ſayed to the, ye muſt be bozne from aboue: The wynde bloweth where it liſteth, and thou heareſt the ſounde thereof, but canſt not tell whence it cometh or whither it goeth. So is euery one that is bozne of the ſpirite.

Exemple
now thou y^e
I ſaid to y^e,
ye muſt be
bozne from
aboue.

Wherefore ſeyng that there be two ſundry wayes how to be bozne: there is no cauſe why thou ſhouldeſt meruaile that the ſame verai man, which is once bozne naturally after the fleſh, whereby he might be the child of a man, ſhould be bozne againe of the ſpirite inuiſible, that thereby he might be the childe of god, who is a ſpirit, and alſo might be made apte for the kyngdōme of heauē whiche is ſpiritual and not carnal. But if thou doeſt not yet vnderſtand me, take vnto the a ſimilitude of ſuche thynges as be ſumwhat agreeable to ſpiritual thynges, and yet may be perceiued with oure bodily ſenſes. God in heuē dede is a moſte ſincere and pure ſpirite, and very farre of, from all bodily ſenſes: but this ayre, whereby we be coſtrued in lyfe, and wherof we ſele ſo great ſtrength and profit, is called a ſpirite or wynde, bycauſe in compariſon of our bodies it is right ſubtil and fyne, but this kinde of ſpirite the wynde, is not ſtayed at mannes wyl and pleaſure, but of his owne violence is carped whither ſo euer he liſt: ſpreading y^e ſelf ouer all thynges, and putting into corporall thynges a merueillous force and ſtrength. Sumtyme it byngeth lyfe, ſumtyme death: it is otherwhyle calme and ſtil, and otherwhyle moze boyſteous and violent: ſumtyme it bloweth out of y^e Eaſte, ſumtyme out of y^e Weſt, ſumtyme out of one part of the world, ſumtyme out of an other: ſhewing himſelfe by the effect thereof: and ſo thou heareſt the ſound of it whē thou ſeeſt no body at all, nor any thyng whiche thou canſt catche or lay hand vpon: thou perceiueſt

The wynde
bloweth, &c.

ueſt that it is preſent, yet dooeſt thou not ſee it when it cummeth, nor to what place it conueyeth it ſelfe when it goeth from thee. This ſpirituall birth is of lyke ſorte. The ſpirit of god doeth raiſhe and transforme the myndes of me by ſecrete inſpirations: Therfore there is felt an vneſſable ſtrength & efficacie, and yet the thyng whiche is doen is not perceiued with our eyes. And they whiche be thus borne again, be not now led with a worldly and carnal ſpirit, but with the ſpirit of god, whiche geueth lyfe to all thynges and gouerneth theſame.

So ſcurry
one that is
borne of the
ſpirit.

Nicodemus answered and ſaid vnto hym: How can theſe thinges be? Jeſus answered & ſayed vnto hym: Art thou a maſter in Iſrael and knoweſt not theſe thinges? The ſecte.

Nicodemus being as yet rude and groſſe, did not repugne againſt Jeſus, but not perceiuing the meanyng of his wordes, and deſirouſe alſo to haue thoſe thynges, whiche he had hearde more plainly declared, ſayeth to Jeſus: By what meanes can theſe thynges be brought to paſſe that a man of bodily ſubſtance ſhoulde be turned into a ſpirit by a newe byrthe, and of God be borne godlyke? Nowe Jeſus to declare that thoſe thynges whiche pertaine to the heauenly doctrine are not perceiued with mans reaſon, but rather are comprehended with faith, and ſhewyng lyke wyſe that the philoſophers of the world being proude of their natural wytte, wer vnapt to be taught theſe thinges, yea and the Pharifeis alſo whiche ſtoutly profeſſed the litterall ſence of the lawe, when in dede they knewe not the ſpirituall meanyng thereof: but to declare therfore that this his doctrine is the ſame wyſdome whiche the father of heauen would hyde from worldly perſones, & open to them which as touching the world, are ſimple witted, & taken for fooles: Jeſus (ſay) maketh this answer to Nicodemus ſaying: thou art taken for a maſter in Iſrael, and profeſſeſt thy ſelfe to be a teacher of y people, and art thou ignorant in theſe thynges which thou oughteſt moſt chiefly to knowe: how farre of then are the common ſorte of people from ſpirituall doctrine, yf thou being ſo great a teacher of the people, doeſt not vnderſtand theſe thynges: but in the meane while it ſhal profit thee to beleue y thyng whiche thou canſt not vnderſtande. Faith ſhall cauſe the to feele and perceiue theſe thynges although thou ſeeſt the not: for yf thy wytte cannot ſerue thee, to cum to the full knowledge of the nature and byolence of this worldly apye, when thou ſeeſt it with thy ſenſes, howe ſhalt thou attaine to the knowledge of theſe thynges which are farre hier and further of from al bodily ſenſes? For truly in as muche as they be godly, they doe farre paſſe and ſurmounte the capacitie of mennes myndes, except their myndes be inſpired with the holy ghoſte.

How can
theſe th. as
ges be?

Art thou a
maſter in
Iſrael: &c.

Verily verily we ſpeake as we do knowe, and teſtiſye that we haue ſeen, and ye receiue not our witnes. If I haue ſayd you earthly thynges: and ye beleue not, how ſhall ye beleue yf I ſay to you of heauenly thynges? The ſecte.

But thou mayeſt ſurely and ſafely beleue me whiche doe not only by inſpiration feele theſe thynges that be heauenly, or haue only heard them after ſuch ſorte as the prophetes did (of whole numbze thou takeſt me to be one) but we ſpeake thynges wherof we haue had full proufe and ſure knowledge, yea and we beare witnes to you in earthe of the thyng which we haue ſeen in heauen. But ye whiche be not yet borne again by the ſpirit, doe not beleue theſe ſpirituall thynges. Ye beleue a man when he beareth wytnes of thoſe thynges whiche he hath ſeen w his bodily eyes, & yet ye doe not credit him, who being heauenly

We ſpeake
as we doe
knowe, &c.

The paraphrase of Erasmus vpon

heauenly himself, hath seen heauenly thinges with his spiritual eyes. As heauenly thynges be of moze certaintie then earthly thynges: so they be moze assuredly perceiued of him whiche hath heauenly eyes. Verily our Lord Iesus spake these thynges couertly and darkely, signifying that he was naturally God, although he carryed aboute a mortall bodye: and to shewe also that this witnes whiche Nicodemus did attribute to hym as an hye thyng (that is to saye that he was sent from god) was far vnder Iesus dignitie, after his sorte of meanyng whiche he spake it: for Nicodemus as yet iudged no hygher thyng of Iesu, but that he was sent from God as we reade other Prophetes haue been, and in suche wyse as John also was sent from God. But the sonne of God was after an higher sorte sent from God, who alwaie had been with God the father, befoze he was sent: yea & euen the was with the father as touching his godhed: by reason wherof, he neuer departed from the father. And for because those thinges which hertofore Iesus had spoken concernyng how to be bozne a newe by water and spirite, myght apere to grosse or rude for the highnes of this misterie, that is to saye how Gods nature and mannes should be vnited together in one person, that the same persone should lyue in earth a very mortall man, and be so immortall God still remaynyng with his father in heauen: Therfore (I say) Iesus spake further, sayng: If you by reason of your carnall and fleshye mind doe not beleue me speakyng to you as yet but of earthly thynges, how will ye beleue me, if I shal tel you those thinges that be altogether heauenly: which neuertheles both I my self haue seen, and knowen moze assuredly then ye knowe these thynges whiche ye see with your bodily eyes:

The text And no man ascendeth vp to heauen, but he that came down from heauen, euen the sonne of man whiche is in heauen. And as moyses lifted vp the serpent in the wilderness, euen so must the sonne of man be lifted vp: that whosoever belueth in hym, perishe not but haue eternall lyfe.

No man ascendeth vp to heauen. For who among eyther men or angels was euer able to ascende vp to heauen, there to beholde celestiaall thynges, and presently to looke vpon the Deuinenature as it is in dede? No mā at al ascendeth vp into this heauen, but the sonne of man, who came downe from heauen into the earth: and the very same doeth yet still remaine in heauen, beyng neuer separte from the perfite beholdyng of the godhed, albeit in the meane while he scimeth here in earth, to be base and litle regarded. But thus it was thought mete to ^{the} determination of god, to declare his glorie to the world by worldly reproche, and low estate: to thintent ^{the} by the very same way: men after they haue forsaken false glorie: should make haste to the true and eternall glorie. And if any man aske what necessitie compelled the sonne of God to cum down from heauen, and to liue here in earthe as a poore abiecte persō: truly none other thing was cause thereof, but the moste hye and excellent loue of God the father toward mankynde, for whose saluaciō he hath geuen his only begotten sonne to suffre death, yea and suche a death as is moste shamefull after the worldes estimation, his will was to bestow & geue one for the saluacion of all men. Nicodemus (saith he) let not this thyng seeme to thee to be sudayne and straunge, this is the very thyng whiche Moyses by a figure did signifie should cum, when, at such time as the people did perishe thorow the behemente inuasion of serpentes, he dyd hang vp a brassen serpent vpon a stake: that whosoever had looked thereupon, should be safe from the deadly bityng of the serpentes. Therfore as that hys

As moyses lifted up the serpent. 3c.

sen serpent hauing in dede the likenes of a venomous beaste, but yet being so boyde of all venome, that it did also helpe others whiche wer poysoned, was hanged by in the desert, that all men might se it, for their safetie: so muste the sonne of man be exalted: to thintent that all, which thozow faith shall lyste by their eyes vnto him, may be deliuered from þe deadly poyson of synne, that not only þe people of Israel, but generally what man soeuer with a pure herte putteth his full truste in him, should not perishe, as subiect to synne whiche bringeth euerlastyng death: but thozow the death of one innocent, should obteyne eternall lyfe. Trulpe our lord Iesus by this maner of darke saynges opened to Nicodemus the mysterie of his manhed, and of redempyng þe worlde by the crosse: albeit he was not yet able to receiue & vnderstande these thynges. In the meane while declarpyng therewithal, how great difference was betwene them which did reade the law after a carnall sence, consioeryng nothing but the plain stozythetof, and them, whiche by inspiration of the holy ghooste (of whom heretofore we haue spoken) did perceiue þe mysticall sence that lieth hid, couered ouer with the texte. But neuertheles our lord Iesus did then, as it wer, so we seedes of faythe into Nicodemus' minde: þe hereafter he myght perceiue this thyng to haue been doen not by casualtie or chaunce, but by the appoyntment of God: and so the good seed beyng receyued into apte grounde, might bring furth in due tyme, þe fruite of faith, not only in Nicodemus hert, which did heare these thynges, but also in all their myndes, vnto whom these thynges should be declared by his reposte.

For God so loued the worlde, that he gaue his only begotten sonne, that whosoever beleueth in hym, should not perishe, but haue euerlastyng life. For God sent not his sonne into the world to condemne the worlde, but that the world thozow him might be saued. He that beleueth in him is not condemned. But he that beleueth not is condemned also: because he hath not beleued in the name of the onely begotten sonne of God.

The textes

For who would haue beleued the charitie of God to haue been so great towarde the worlde beyng rebel to hym, and gilty of so many great fautes, that not onely he did not reuenge the vnglacious actes that had been committed therein, but also sent downe his only sonne from heauen into earth, and deliuered him to suffre deathe: yea euen the most shamefull death of the crosse, to thintent that what man soeuer would beleue in him, wer he Jewe, Grecian, or neuer so barbarouse, should not perishe, but obtayne eternall life, thozow þe faith of the ghospel. For albeit that in tyme to cum the father should iudge þe vniuersal worlde by his sonne at his last cummyng, yet at this tyme, which is appoynted for mercie, God hath not sent his sonne to condemne the worlde for the wicked dedes therof, but by his death to geue free saluacion to the worlde thozow faith. And lest any body perisshyng wilfully, should haue wherby to excuse their owne malice, there is geuen to al folkes an easie entrie to saluacion. For satisfaction of the fautes committed before, is not requyred: neyther yet obseruacion of the law, nor circumcision: only he that beleueth in hym shall not be condemned: forasmuche as he hath embraced that thyng, by the whiche eternall saluacion is geuen to al folkes, be thei neuer so much burdened with synnes, so that the same person after he hath professed þe ghospel, doe abstaine from the euil dedes of his former life, and laboure to go forward to perfect godlines, accorpyng to the doctrine of hym, whose name he hath professed: but whosoever contemnyng so great charitie of God towarde hym, and putting

He gaue his onely begotten sonne.

He that beleueth on him is not condemned.

Because he hath not beleued.

The paraphrase of Erasmus byon

rom himselfe the saluacion that was frely offred hym, doeth not beleue the ghospell: he hath no nede to be iudged of any bodye, forasmuche as he doeth openly condemne himselfe, and reiectyng the thyng, wherby he might attaine eternall lyfe, maketh himselfe guiltye of eternal payne. God hath offred saluacion to all folkes by his only begotten sonne, and that thowow faith, to thynent we may knowledge and wurshippe him as the auctour of saluacion, and put the hope of all oute felicitie in hym. Whosoever refuseth thus to doe and dispiseth the goodnes of God, beyng so readie to be had, and dishonozeth his sonne, whom the father woulde haue to be honozed: and also esteemeth as nothyng his death that he suffred for vs, that person (I say) doeth declare himselfe euen in very dede to be woorthy of euerlastyng punishment. For who percepueth not hym to perishe of good right, and thowow his owne faute, whiche willingly and wittingly doeth embrace that thyng, by the whiche he perissheth, and resisteth that thyng, wherby he might haue recouered health?

The text. And this is the cōdemnacion, that light is cum into the world, & men loued darkenes more then light, because their deades were euil: for every man þ̄ euil doeth, barerh the light, neither climeth he to the light lest his deades should be reproboued: but he that doeth truerh, climeth to the light þ̄ his deades may be knowē how þ̄ they are wrought in God.

men loued
darkenes
more then
lyght.

Errour and synnes be the darkenes of myndes, and synnes doe ingender euerlastyng death. The sonne of God is the lighte of the worlde: for the light is trueth, to beleue him is euerlastyng health. Therefore when thowow the bountifull goodnes of God, light came into the worlde, whiche was blynded thowow lacke of knowledge of the trueth, & with innumerable vices, to thynent that the trueth beyng knowen, it should be conuerted and saued: yet men loued their owne darkenes, more then the lyghte that was sente from heauen. If the sicke man perishe, whiche hideth his disease from the phisician, because he would not be holpen, doeth not he geue iudgement of hymselfe that he perissheth thowow his owne faute? So men that wer altogether geue to the worlde, did refuse the light when it was offred them, bycause their woorkes wer euil. For as he whiche committeth a shamfull acte, doeth loue the darke nighte, and shunneth the light of the sunne, lest his deedes should be knowē, so they whiche know theimselfes guiltye, hate þ̄ light of the euangelical trueth, by the whiche all foule & naughty doynges are betwrayed, because thei might be amended: for he cannot be holpen that loueth his disease. The sinner must mislyke himself, þ̄ he maye please God. But he whose woorkes be good, loueth the light of the sunne, that he maye be commended for his well doyng. So he that hath a good conscience, or at lest he whiche desireth to be healed, & doeth not dissemble or colour his synnes: (for this is also a kind of trueth to knowledge the euil that is in thee, and to couet the good thyng which thou lackest) he, I say, doeth willingly offere hym self to the lyght of the ghospell, that his woorkes maye be made manifest: and those dedes whiche be good maye be praysed, bycause they procede not from the spirite of the worlde, but fro God: and those which be euil maye be corrected and amended. But they which doe presumptuously attribute to theimselfes perfit righteousnes by the obseruacion of the lawe, when inwardly their myndes swimme in vices, thei also which sette theyr felicitie in the defenses of worldly wysedome, and in the comodities of this worlde, epyther they lyue in great darkenes in case they beleue this in their herte, or els they lyue in greater darkenes, if they beyng blynded with

Because
their woorkes
wer
euil.

For euery
man þ̄ euil
doeth ha-
reth þ̄ light

their

their naughty affections, do stiffly vpholde and mainteine that thyng, which they perceiue to bee euill, and obstinately refuse that thyng which they se to be healthful. Our lorde Iesus did (as it wer) laie vp in store, certain seedes of such like misteries, in Nicodemus harte. And verily this is that Nicodemus, whiche afterwarde did defende and aunswer for Iesu, against the false accusations of þe Phariseis by meane of his auctoritie, sayng, how no man ought to be condemned, but vpon due profe of his actes. This is he also whiche byd honour his buriall with his seruice, when he was dead.

¶ After these thinges came Iesus & his disciples into þe land of Ierrie, & there he taried with them, and baptised, and John also baptised in Enon besydes Salim, because there was much water there: and they came and wer baptised, for John was not yett cast in prison. And there arose a question betwene Johns disciples and the Iewes about purifying. And they came vnto John, & sayed vnto him: Rabbi, he that was with the beynde Iordane (to whom thou bearest witness) behold the same baptising, & al men come to him.

¶ De Ierrie

Iesus then, after he had laied these foundations of the glorie of the gospel in Galile, and Ierusalem, to thintent he might more and more be knowen abroad, went into the land of Jewrye, which countrey had his proper name of Judas the auctoz of that tribe, of þe which Iesus lineally descended. And there he taried a litle while with his disciples, beginning his euangelical preaching with þe same principles wherwith John had begunne. For he did alure them to penance, & did baptise them. And at þe tyme also John did stil baptise, for Herode had not yett put him in prison. But now he did not baptise in Iordan as he was wounte to doe, but in a place lesse notable, which was called Enon, not farre from Salim, (whiche signifyeth in the Syrians tongue, gulshyng streames of water) by the reaso wherof, there was plentie of water to baptise the people withall. Many did cum to that place, and wer baptised of John: Sum went to Iesus, and wer baptised of his disciples. And by this occasion certaine of Johns disciples did enuie Iesu, forasmuche as conceyning he hymself was lately baptised of John: and had behaued hymself as though he had been his disciple, & also had been commended and set furth to the people by his witness, he would now sodainly make himself equal to him: yea and moreouer preferre himself before him, in þe his disciples did take vpon them the thyng, whiche hitherto none but John had doen. And firste of all they laboured to withdraw the people from the baptisme of Iesus disciples, & went about to perswade them þe Johns baptisme was of more effecte, in washing away of synnes, then the baptisme of Iesu. Whe they could not perswade the people to beleue this, they went to John, making their complaynt to hym, thinkyng that he would be miscontented therewith, and by sum meanes stave this their grief and grudge. But this worldly affection of Johns disciples, did the more set furth Christes glorie, and caused John to testifie more many festely of Christ. And thei do cōplaine of the matter with these woordes. After (say they) he that was lately with you, when you did baptise besydes Iordane, and was baptised of you himself, yea and euen he whom ye did cōmend with your witness amonges the multitude, when he was vnknowen to all felkes, now taketh vpon him to doe as you did, that is to saie, to baptise openly: and al men run on heapes to him, by which thing it must nedes cum to passe, that by hym thyne auctoritie shall be darkened. Johns disciples spake these

¶ De Ierrie
with Iesus
and baptised
see, and
John also
baptised, &c

There was
much water
see. &c.

And there
arose a questi-
on &c.

And they
came vnto
John.

All men
cum to him

The paraphrase of Erasmus vpon

thynges of a certain carnall affection, desiring to haue their maisters glozy and renoume to be dayly increased, and for this cause they did enuie Chyriste, whose auctoritie seemed to hynder Johns estimation.

The text. ¶ John answered and sayed: A man can receiue nothing excepte it be geuen hym from heauen. Ye your selues are witnesses, howe that I sayed: I am not Chyrist, but am sente before hym. He that hath the bride, is the bridegrome, but the frende of the bridegrome which standeth, & heareth hym, reioyceth greatly, because of the bridegromes voice. This my ioye therefore is fulfilled, he must increase, but I must decrease.

A man can receiue nothing excepte it be geuen hym from aboue. ¶ When John had hearde these thynges, he did so goe about to remedie the euil desyre of his disciples, & he did not only shewe him self not to take greuouslie that the dayly increse of Iesus glozie should darken his, but also did greatly reioyce therat. He shewed that he had fully accomplished the office that he was charged withal, and that now Chyristes tyme was cum. who should performe thynges farre moze excellent. Therefore he answereth on this wise. Why wil ye glozie in me, of a carnal & worldly affection? do ye desyre that I should make my self greater then I am: Man can haue nothing, excepte it be geuen hym from aboue. For these thynges be not doen by mans helpe and strength, but by the auctoritie of God: that office whiche he hath assigned to me, according to my habilitie, the same haue I perfourmed saythfully. I haue doen & office of a goer before: I haue alured & prouoked men to penance, warnyng theim that the kyngdome of heauen was at hand. With the baptisme of water I haue prepared many to the baptisme of the spirite & fire: I haue shewed you whom ye ought to folow from hence forth, and of whom ye must aske perfect health. If ye regard mine auctoritie, why do ye not geue credit to my wordes: your selues can beare record, that I haue diuerse tymes openly confessed my self not to be Chyriste, whom many tooke me to be: neyther that I was sent for any other purpose but that I going before, should make redy the way for him against he came. I am his seruauant, he is Lorde of all thynges. But if he now begin to be knowne to the worlde, & that his fame and renoume doth darken myne, I reioyce that my witnes was true. For I did onely wishe and desire, that my seruice might growe to that ende and effecte. For as the brude is his by ryghte, whiche is the very bridegrome in dede, and yet he whiche is not the bridegrome but only his frende, doeth not enuye the bridegromes felicitie, nor taketh his spouse from him, but reioyceth on his behalf, who he loueth in his herte: and holdyng his peace standeth by him, and also with great ioye of mynde heareth the voice of the bridegrome whiles he talketh with his spouse: so I, who haue wished for nothing more, then that he should be knowne to be so great a man, as of truth he is, & that I should be no more take for a greater man than I am in dede, doe greatly reioyce, in that I perceiue this matter to haue so good successe. Of right he must increase, whiche hitherto hath been reputed to be muche lesse, then he is in dede. And it is mete that I should decrease, who haue alwaie been taken to be greater then I was. Thus it is expedient for mans saluacion, bothe that myne estimation should be darkened, & his glozy should daily growe greater: & that my disciples should leaue me, & go to him: in comparisō of whose power, mine is but weak & of none effecte. And my baptisme is as far vnderneath his, as fire is of moze might then the water.

¶ He that cummeth from on hys, is a boue all. He that is of the yearth, is yearthly, and speaketh of the yearth: He that cummeth from heauen is aboue all, and what he hath seene and heard, that he testifieth, and no man receiueh his testimonie. He that hath receiued

The text. ¶ He that cummeth from on hys, is a boue all. He that is of the yearth, is yearthly, and speaketh of the yearth: He that cummeth from heauen is aboue all, and what he hath seene and heard, that he testifieth, and no man receiueh his testimonie. He that hath receiued

erued his testimonie, hath set to his scale, that God is true: for he whom God hath sent speaketh the wordes of God.

It is mete that yearthly thynges should geue place to heauenly, worldly to Godly, vnperfite to thynges perfite. He that cummeth from the earth, is earthly, and speaketh thynges that be earthly and base. For what other thing can man speake but thynges pertainyng to man: but he whiche is cum from heauen excelleth all men, be they neuer so great. We haue receiued but a smal knowledge of heauenly thynges, and as we are able, so we testifie: but he doeth beare witnes most faithfully among men, of that thyng whiche he hath seene and heard in heauen with his father. And men haue me in admiration, who am muche his inferiour, but no man almoste receueth his witnes: they do requyre me that am but a seruaunt, to beare recorde of hym. And they refuse the witnes that he beareth of his father. And in dede yf any bodye doe not truste me, he doeth but mistruste a man: yf any doe not beleue him, whiche is the onely sonne, as the father hath witnessed with his owne voice, y person maketh God a lier. The Jewes doe worship the father, and they contemne and dishonour his sonne whom he sent: howbeit every reproche & iniurie doen to y sonne reboundeth to the father. Therefore whosoever receiveth the witnes of y sonne, he geuing credit to the sonne, doeth certainly affirme God to be true, whiche speaketh in the sonne. For the sonne which is sente fro the father, speaketh not the wordes of a man, but the wordes of God. God hath spoken bothe by the Prophetes, and also hath made every man partaker of his spirite, accordyng as they haue been able to receiue it. But God hath geuen his spirit to this his onely sone, not after any certayne measure, but he hath powred vpon hym, the whole fulnes of his spirite, so that the father hath nothyng, but the sonne hath the same.

what he
hath seen, &
heard that
he testifieth

The father loueth the sonne, and hath geuen all thynges into his hand. He that beleueth on the sonne hath euerlastyng lyfe. He that beleueth not the sonne, shall not see life, but the wrath of God abideth on hym. The text

And whatsoeuer the incredulitie of men would take from the sonne, the father imputeth it to be taken fro himself: for the father loueth his only sonne most intierly, and hath put in his hand, y whole summe of al thynges, not depriuing himself of his owne power, but maketh that vertue and power which he hath, common to both. And what thig soeuer God hath willed to geue and bestowe vpon mankynde, his pleasure was to geue it by his sone. And verily he offereth to all men no small or meane thing, for he offereth euerlastyng lyfe, but by hym whiche is the onely fountaine of eternal life: howbeit that person maketh hymself vnapt to receiue this so excellent a gifte, which refuseth to take it. And surely he refuseth it whiche doeth not beleue that the sonne can geue & performe that whiche he promisseth. Whoeuer he doeth charge the father with vntueth, as who saierh he should promise by his sonne vaine and vntueth thynges. Therefore the reward of belefe is great: and the punishment of vbelefe is fierce and terrible. For of trueth, whosoever putteth his hope and trust in the sonne, hath already the sonne, and whoso hath the sonne, hath eternal lyfe. Contrarywys he that trusteth not in the sonne, forasmuche as he hath, as it wer closed by his owne eyes, that he cannot behold y light, he shall not see lyfe, because this lyght is the lyfe of men: but he continewyng in his sinnes, remaineth bounde, and gyle of the vengeance and wrath of God, that is to saye euerlastyng death.

The father
loueth the
sonne. &c.

He that be-
leueth not
the sonne
shall
not see life.

The paraphrase of Erasmus vpon

The. iiii. Chapter.

The text.

As sonne as the Iorde knewe how the Phariseis had harde that Iesus made and baptysed moe disciples then John (though y Iesus himself baptysed not, but his disciples) he leaſt Jewrye, and departed again into Galile.



And so John with these wordes corrected y bmmesurable loue and affectio of his disciples to warde hymself, & their euill and wicked opinion concernyng Iesus: secretly prouoking them, that thei should leaue him, & now folow Iesus, of who all men ought to aske al thiges. Therfore whe Iesus (fro who nothing at all was hid) dyd perceyue the lyke thyng to haue chaunced to him, whiche is wont to happen emongest men, that is to saye, that enuei so loweth pryse and renoume, and also that now already the Phariseis toke in euill parte, that he should allure and drawe to hym many disciples, and that more people had recourte to his baptisme the to Johns, although in dede not Iesus himself, but his disciples did baptise. (Euen the declaring y to preache the gospel was a moze excellent office, the to baptise.) And the Phariseis wer so muche the moze greued & displeased, because his disciples did take so much vpon theim as they scantly would haue sufficed John to haue doen, to whom they did attribute very muche: Iesus, I say partly because he would not prouoke, Marpen, & stiere by their enuei, in case he should haue longer taried ther and therby should seme to haue cōtemned the, partly becaule at that tyme he would as it wer shewe befoze, that in time to cum, after the Jewes had refused and repelled the grace of the gospell, it shoulde be broughte and geuen to the Gentiles, he leaucth Jewry, hauing begū there already the principles of the euāgelical doctrine, & prepareth himself to retorne into Galile, fro whēce he cā.

The text.

For it was so that he muste nedes goe through Samaria: then came he to a cite of Samaria (whiche is called Sichar) besydes the possession that Iacob gaue to his sonne Joseph. And there was Jacobs well. Iesus then beyng weere of his iourney, saie dount on the well. And it was about the sicte houre. And there came a woman of Samaria to drawe water. Iesus saith vnto hir: Geue me drinke. for his disciples wer gen an eye vnto the towne to by meate. Then sayeth the woman of Samaria vnto ym: how is it, that thou beyng a Jewe, askest drinke of me whiche am a Samaritan? for the Jewes meble nor with the Samaritanes. Iesus answered and saye vnto her, if thou haddest the gift of God, and who it is that sayeth to the, geue me drinke, thou wouldest haue asked of hym, and he would haue geuen the water of lyfe.

For it was so that he must nedes go thorow Samaria.

But in the meane while his waye was to goe throughe Samaria, whiche countrey the Gentiles did in old tyme enhabite, after they had expulsed y Israelites from thence, and brought thither strangers assembled out of diuerse places to dwel there. The Samaritanes beyng at last taught of God by many troubles and afflictions, did partly enbrace the religion of the Jewes, for they began to wurship one God, although after a contrary sorte, & also they referred theyr petigrew vnto Iacob, Abrahams sonnes sonne, because he the sayed Iacob dwelled in tyme past emonges the Caldeis. The Samaritanes did receiue Moyses booke onely, but the prophetes they did not allowe. And that people toke their name of the mount Samoz. Therfore the Jewes dyd beare cruell and common hatred agaynst them, remembryng howe once they wonne theyr countrey by violence, and had put the inhabitauntes therof out of theyr dwelling places. And also for because of theyr contrary rites and customes, in most parte of thynges. For they had so receyued Moyses lawe, y yet there did remayne many toknes of their old supersticio. Therfore whe Ie-

Then he came to a cite, &c.

Iesus was cum to a cite of Samaria called Sichar, and he lacked meate (for the disciples dyd so muche attende vpon theyr maister, that they had made no prouision for any vitels) Iesus himself went not into the myddes of the cite, because he would not geue a iuste occasion to the Jewes to laie to his charge, that hanyng forsaken the Israelites, he dyd goe to the heathen and wicked Gentiles, as afterwarde in great dispite they called him Samaritane, and a man possessed with a deuill, but he suffered his disciples to goe into the cite to by meate. He himself taryed there alone, partly to loke for and abide the returne of his disciples, & partly because he would not be absent when occasion should serue him to do a miracle. for he knewe afoze what should happen after: and there was that porcion of ground which Iacob had geuen to Ioseph his sonne to possesse. The place was holy and famous amonges the Samaritanes for the memorie of the old storie, because Leui and Simeon had reuedged in y place the vilany of the rauishyng of Dina with a great slaughter & destruction of the inhabitants there. There was also a well very notable among y people, euen for because Iacob had digged it, in whō, as I sayde before, the Samaritanes do glozy as in their first progenitour and auctour of their linnage. Then Iesus beyng weary of his long iourney, whiche he had gone al on fote, and not on horse backe or in a wagon (eue then geuing vs an example what maner a man a preacher of y gospel ought to be) sat him doune there, as the place serued nigh vnto the well, and (as it wer) refreshed hymself with the ayze therof. And it was then about sixe of the clocke after the Jewes computation, when the sonne already drawyng toward nonetyde, doeth with heate double the painfulnes of Iesus labour. And by these tokens Iesus did declare himselfe to be a very man in dede subiect eue to the self same passions wherunto the bodyes of other men be subiect. In the meane whyle in came a certain woman of Samaria thither to drawe water out of the same wel, nigh vnto whiche Iesus did sit. To whō Iesus, because furthwith he woulde minister to hir matter of comunicacion, & would go about to bying her to saluacion vpon the occasiō of y thing whiche she did herself, saith in this maner: Woman geue me drinke. And it chaūced well that the Apostles in the meane while wer absent, because Iesus would speake certaine secret thynges to her, which if he had spokē in presēce of others, it might haue been thought a poynt of lightnes. In the which thyng, certes the Lorde Iesus shewed & gaue to the teachers of y gospel an example of sobze behaueour & gentlenes, who doth so litle disdain to talke with a sinful woman, & one that had naughtely & vnchastely misused her body with diuerse, that also by the meanes of his being with her alone, he did prouide for the bashefulnes of the vnchast woman. The woman perceiuing by Iesus togyue & apparel also that he was a Jewe, and knowyng right wel how muche the Jewes are wount to abhorre the company of the Samaritanes, in so muche that they thought themselves also to be defiled when they do eyther mete or spake with any of them, she hauyng great meruaill that he of his owne good wil called to her, and asked drinke of her, aunswereth in this wyse: How cummeth this to passe, that thou being a Jewe (as I may well coniecture by thy sprache and garment) doest cōtrarie to the custome of the Jewes, aske drinke of me that am a Samaritane, cōsideryng that ye Jewes are wount to abhorre to haue any thing to do with the Samaritanes, accomptyng it a thing detestable to haue any familiaritie or conuersacion

And it was
about the
sixt houre:

His disci-
ples were
gon auaie
vnto the
townto by
meate.

The paraphrase of Erasmus vpon

sacion with vs. But Iesus who did not so muche thirst for that kynde of water (albeit as concernyng his manhed he was a thirst in dede) as he did couere the health of þe soules, litle by litle doeth alure the pooze woman to the knowlodge of the grace of the ghospel: aunswering her after this sorte by a darke sayng: to the entent he might the moze kindle in hir a desire to learne. If thou diddest knowe, saith he, how excellent that gifte is which now God doeth offre vnto you, and in case thou knewest hym also whiche at this present asketh water to drinke of thee, thou wouldest rather aske drinke of him, and he could geue vnto thee ferre better water then this is, that is to saie, the water of life.

The texte.

¶ The woman saith vnto him: Sir thou hast nothing to drawe with, and the well is deepe, from whence then hast thou that water of life? Art thou greater then our father Iacob, whiche gaue vs the wel, and he himselfe dranke therof, and his children, and his cattell? Iesus aunswered and saied vnto her: Whosoever drinketh of this water, shall thirde againe: but whosoever drinketh of the water, that I shall geue him, shall neuer be more a thirst: But the water that I shall geue hym shall be in him a well of water springing vp into euerlastyng lyfe. The woman saith vnto him: Sir geue me of that water that I thirste not, neither cum hither to drawe.

Forasmuche as this was spoken of the spirite which the beleuers in þe gospel should receiue, it is no meruail though a pooze selie womā of Samaria did not vnderstande it, seing þe Nicodem⁹ being both a Jewe & a master, could not perceiue þe thing, which Ies⁹ had spokē sū what moze plainly, cōcerning being bozne againe frō aboue, yea & yet did he aūswer moze grossely thē this woman. For he saied: can a mā when he is olde enter againe into his mothers wombe, & so be bozne a new? But this woman after she had conceiued a certain great high thyng of this sayng of Iesus, (If thou knewest the gifte of God, and if thou knewest who he wer, and he could geue þe water of life,) she was not miscontent that he seemed litle to regarde Iacobs wel, which she had in great reuerence, neither yet did she mocke the bolde saynges of him, which was to hir both a straunger vnknewen, & also a Jewe, but she, desiryng to learne what this was whiche he did so setfurth as a thing straunge and notable, in token of honoz calleth him Lorde, as who saith she had alreadie conceiued no smal opinion of him. But in the meane while this example of the woman of Samaria was thus deuised and brought to passe by the ordinaice of gods council, to rebuke and declare therby the peruerse frowardnes of the Jewes, which wer so farre from shewyng theimselfes easie to be taught of our Lord Iesus, that thei did wickedly dispise his benefites, and finde fault with his holsome doctrine, wher as this pooze woman hauyng a desire to be taught, did curteously and gentely answer to all thynges, in so muche that she taryng still in the heate, and hauyng forgotten the thinge for which she came, gaue hede to his woordes, who was to hir both vnknewen and a straunger, and of whom as yet she had hearde no notable repozte. Sir saith she, thou doest promise vnto me water farre moze excellent then this, but thou hast no vessell wherewith to drawe the same, and the well is deepe. Therfore, howe shouldest thou cum by this liuely water, whiche thou doest promise? Art thou greater then our father Iacob, whome ye Jewes also haue in reuerence: he gaue this wel vnto vs as a notable gift, & did so much set by this water, that he himself was wont to drinke therof with al his familie, & also his cattail. Iesus perceiuing that the womā was apt to be taught, which did not suspect him to be a southsaier or an enchaunter, but sum notable great mā whom she thought worthy to

the woman
saith vnto
hym. 36.

to be compared with Jacob (a man highly esteemed of her) Jesus, I say, doeth not disdain to allure her by litle and litle to haue hym in higher and greater estimation. Shewing how the water wherof he did speake is spirituall, which shoulde not refreſhe beaſtes, but ſoules. Whoſo drinketh (ſaith he) of this water whiche the Patriarche Jacob gaue vnto you, doeth but onely for a ſhorte tyme ſlake the bodely thirſt, whiche within a while after will returne againe. But to th'intente that thou maieſt vnderſtande how muche this gyfte of God (wherof I haue ſpoken) is more excellent the the gift of Jacob, a how muche the water (which I promiſe) is better the this water which floweth furth oute of the veines of the yearth: if any man drinke of this water which I ſhal geue him (yf he deſyre it), he ſhall not thirſte eternally, neyther ſhal any thirſte euer after put hym in any ſeuerdye, nor yet ſhall he nede from tyme to tyme aye wher els to aſke water, but after he hath once drunken this water, it ſhal remaine in him which hath drunke it, and ſhall bying furth in the ſame a fountaine perpetually ſpringyng by euen vnto life euerlaſting. Jesus ſpake theſe thinges by a darke ſimilitude, knowing that the womā was not yet hable to receyue the miſterie of faith, by the whiche the holpe goſt is geuen, who beyng once receyued, neuer faileth, but doeth ſtill goe forewarde wyleſt it byingeth man by to eternal life. But the ſimplicitie of this woman was ſo greare that where as the Jewes are wound ouerthwartly and wrongfully to interpret ſuche maner of parables, ſhe not vnderſtandyng what he ſaid, but yet bothe beleuyng & louyng him ſayed: Lord I praye the geue me parte of this water, that I be not compelled by beyng often a ſundrie tymes a thirſt, to go vnto this well, and draw therof. Albeit this aunſwere was groſſe, yet neuertheles it did declare that her mynde was inclined and ready to beleue.

Jesus ſaith vnto her, goe call thy huſbande and cum hither. The woman answered and ſayed vnto him: I haue no huſbande: Jesus ſayd vnto hir, thou haſt well ſayd: I haue no huſbande, for thou haſt had ſyue huſbandes, and he whom thou now haſt is not thy huſband. In that ſaiedſt thou truly.

The text.

Therefore becauſe ſhe had alreadie conceiued no ſmall opinion of Jesus, he doeth iuue and moue hir further with greater tokens and proues of his godhed to thynke yet more highly of hym. Jesus then, as though he woulde not open ſo ſecrete a matter to her, vnles her huſbande wer preſent, commaundeth hir to call hir huſbande, & byingyng hym with her, to returne againe to him byanby. When the womā had heard this, thinking that ſhe ſpake but to a man, and by y reaſon of womanly ſhamefaſtines, deſirynge to diſſemble and hide hir vicious liuyng, and with deniall of matrimonie to kepe ſecrete hir aduoutrie, ſhe ſaith: Sir I haue no huſband. Here Jesus both declaring his godhed and gently reprouyng the womans lyfe, ſaith vnto hir: In that I ſayeſt thou haſt no huſbande, thou haſt tolde the trueth, for although thou haſt had ſyue huſbandes to ſaſifie thy filchye luſte, yet neuer a one of theim was lawfull, yea and euen he whom thou now haſt, is not thy lawfull huſbande. Therefore in this poynthe thou haſt ſpoken nothyng but trueth.

The woman ſaith vnto hym: ſir I perceiue that thou art a prophete. Our fathers worſhipped in this mountaine, and ye ſaye that in Ieruſalem is the place where men ought to worſhip. Jesus ſaith vnto hir: woman beleue me, the houre cummeth when ye ſhall neither in this mountaine, nor yet at Ieruſalem worſhip the father. Ye worſhip ye worſte notwhar, we knowe what we worſhip, for ſaluacion cummeth of the Jewes. But the houre cummeth, and nowe it is, when the true worſhippers ſhall worſhip the father

The text.

The paraphrase of Erasmus vpon

farther in spirite, and in the trueth: For suche the father also requireth to worship him. God is a true spirite, & thei that worship him must worship him in spirite & in the trueth.

The woman when she perceyued the rebukefull synnes of hir life, comitted at home, not to be hidden from Iesu, beyng a straunger and also a Jewe who could not know by the report of menne that thyng which he did disclose, she thynketh not awate from hym, as one confunded with shame, neither is she with anger moued to answer him again spitefull ye, but so much the more she is inflamed to haue him in great admiracion: wher as if Iesus had spoken any suche thyng vnto the Phariseis, they would haue cried out and said: he is an enchaunter and possessed with a deuill. But what aunswer made this godly synner the Samaritane: Sir saith she (as I perceiue) thou art a Prophet. The faith of the womā was cum to this poynt. At y first she calleth hym but a Jewe: and meruaileth that he did no more earnestly obserue the Jewes religion, because that contrarie to the custome of other Jewes he did aske drynke of a Samaritane. Anon after she calleth him Lorde. Here now she attributeth vnto him the name of a Prophet, because euen of hymself he knew y secretes of other. And at last she desirynge to learne certayne higher thynges of this Prophet, ceased to speake of lowe and meane matters, and propoundeth to him a question, (as a thyng) to her thynking, impossible to be assailed concerning the waye and maner how to worship God, because in this poynt the Jewes & y Samaritanes did very muche disagree. For albeit bothe those kindes of people did worship one God, yet the Jewes had an opinion that God should be worshipped in no place but only at Ierusalem in y temple, as though God did no where els heare the desires of them that did praye. Contrarie wyse the Samaritanes with lyke superstition, but after an other sorte) denyed that God should be worshipped in any place but in the mount Geryzim, bycause that place was appointed by Moses wher y Patriarkes should blesse the people that kepte the commaundementes of God. And forasmuche as bothe these nations, beyng wel pleased with their owne seuerall rites and customes, did the one of them contemne the religion of the other, the womā desyrd to learne of Iesus (as of a Prophet not ignoraunt in suche thynges) whiche of those two nations had the holpest waye in setting of God, as one that would folowe that waye which she should knowe to be best. Therfore she saith: Our elders wer wount to worship God in this mount, and thei thinke it not lawfull to worship him in any other place, wher as you Jewes contrarie wyse accompt it abhominable to do sacrifices in high places and groues, and that it is not lawfull to worship God any other where the at Ierusalem in the temple: wherof thei doe glorie, as though God wher shut vp in a house builded with mans hand. Because this question of the womā did appertein to the learning of true godlines, Iesus openeth and declareth to her how that after the true and spirituall worshippynge of God shoulde be set forth by the doctrine of the gospel, the superstitious religion of the goddes and deuils of the Gentiles should be vtterly extinguisht: yea and also that the maner of the Samaritanes worshippynge of God, should be abolished, whiche had no suche iudgemēt of God as thei ought to haue: but toke him to be as a certain special deuil, and did mixe the worshippynge of him with the worshippynge of deuils, mingling and confounding together the wicked superstition of y Gentiles with the worshippynge of God, as a man should put fyre to water: and

following

Sir I perceiue that thou art a Prophet.

Our fathers worshipped in this mountaine.

And ye saie that in Ierusalem is the place where men ought to worship.

folowynge the saied Gentiles example, did their sacrifices in hye groues and mountaynes. And furthetmore he shewed her that the Jewes religion which (as the tyme required) had been hitherto grosse and carnall: and did rather represent certayne shadowes of true godlynes then vnto godlines it self, shoulde encrease vnto moze perfection, and y^e God beyng after ward moze fully knowne thzough the sonne and the holy gooste, shoulde be wurshipped not onely in Ierusalem, but thzough the whole worlde: yea and that in moze holy temples then the temple of Ierusalem was, that is to saie, in the pure myndes of men whiche God had dedicate vnto hymself with his spirit, & is not now to be pacified with the sauour of burnt offerynges of beastes, but with holy prayers, godly desires, and chaste affections. But befoze Iesus woulde open this mysterie of the godlines of the ghospell, he speaketh first of feith, without whiche none is mete to be a hearer of y^e euangelical doctrine, nei: her fite to be a wurshippet of Chzistes religion: for sayth onely deeth purifie the hertes and maketh them apte to bee put in trust with y^e secretes of heauenly wisdom. Nowe man (sayeth he) beleue me (yf thou take me for a prophete in dede) the tyme is cum now when both the vnpure wurshippynge of the Samaritanes shalbe abolyshed: and also the carnal religion of y^e Jewes shalbe turned into better, neyther shall ye hereafter wurship nyr father in this mountayne (who is not onely the god of this mountaine, but also of the whole worlde) ne yet at Ierusalem: but wheresoeuer shalbe the congregacion of good and godly people, there shall hereafter be Ierusalem. In the meane whyle, we Jewes do excell you in this behalfe, that we wurship God whome we knowe by the lawe, and whome we doe confesse to be the Lorde of all thynges and all people: nor we doe not despyle the wurshippynge of hym, who is onely to be honoured, with the wurshippynge of other goddes. You wurship you cannot tel what, supposyng God to be no boddys God but the. Jewes and your owne, yea and ye take hym to be suche a one as woulde suffre hymselfe to be matched with deuils: wheras all godly honour is due to hym alone. The lawe hath taught the Jewes these thynges: And by gods commaundemente there was a temple builded at Ierusalem to wurship one god therein, whiche shoulde be a figure of the spirituall temple. There wer priestes ordained, and also rytes and ceremonies of sacrifices as it wer with certayne shadowes befokeynyng y^e holynes of the ghospell. Therefore the Jewes doe excel you heren, that both we haue a better iudgemente of God then you haue, & also that we do not pollute or defile the wurshippynge of hym with any prophane wurshippynge of other goddes. And mozeouer we doe excel you in that we dooe worshippe hym in a place appoynted of god himself, and with rytes & ceremonies of his own teaching. Howbeit in the meane whyle this our religion although it be not perfite, yet it is (as it wer) a steppes or furtheraunce towarde perfite honouryng of god. Therefore eternall health came first of the Jewes, to whome the Prophetes haue promysed Messias to cum, whiche by the meanes of the lawe haue the fygures and shadowes of the religion of the ghospell. Nowe the tyme is cum that the false religion of the Gentiles must geue place, and that both the carnal wurshippynge must geue place to the spirituall wurshippynge of god, and also the shadowes of the lawe to the light of the ghospell. For now I tell you the tyme is at hande, yea it is alreadye present, when trewe wurshippers shall wurshippe the father not in temples, not with beastes, nor with bodily thynges

ye wurship
ye wor not
what, we
knowe
what we
wurship. 3c.

The paraphrase of Erasmus upon

thynges, but in the spirite: not with shadowes, but with trueth. For God seeing he is a spirite, is not delected with the purenes of the body, nor with the walles of the temple, neither yet to haue beastes offered in sacrifices, but he loueth spirituall wurshippers, of whom he maye bee wurshipped accordyng to the spirite and trueth. For there hath been hitherto enough attributed to shadowes and figures of Moses lawe: Hereafter wheresoeuer there shalbe a mynde pure from synne throughe the faith of the ghospel, there shalbe a worthy temple for god. Wheresoeuer there shalbe heauenly desiers, pure prayers, and holy thoughtes, there shalbe sacrifices wherewith god is pleased.

The text. The woman sayeth vnto hym: I wote that Messias shal cum, which is called Christ. When he is cum, he wyl tel vs al thynges. Jesus sayeth vnto her: I that speake vnto the am he. And immediately came his disciples, and meruailed that he talked with the woman, yet no man sayed: what meanest thou? Or why talkest thou with her? The woman then left her waterpot, and wente hir way into the cite, and sayth vnto the men: Cum se a man whiche tolde me al thynges that euer I dyd. Is not he Christ? Then they wente out of the cite and came vnto hym.

I knowe þ
Messias
shal cum,
whiche is
called
Christ.

The simple and patient belefe of this woman of Samaria did so muche profite by the foresaid communication of Iesu, that she nowe supposeth him (whom first she had called a Jewe, then a Lorde, and after a prophet) to bee Messias himself. For the Samaritanes also by the promise of Moses, dyd loke for that excellent prophete to arise and cum of the Jewes. Therefore she aunswereth after this sorte: I knowe þ Messias shal cum whom the Jewes do loke for, of whom alreadye there is a rumour among the Jewes. Therefore when he shal cum, he shal declare vnto vs al these thynges whiche thou hast spoken concernyng the newe maner of the wurshipping of god, neither shall he suffre vs to be ignoraunt in any thyng. Iesus perceyving the belefe of the woman apte to be taught, and suche feruente desire to knowe the trueth, as he had not founde the lyke among his countrey men the Jewes, he bouchesaueth therefore to open and declare vnto her who he was. Thou lokest (saith he) for Messias to cum, be thou assured he is cum, & euen now thou seest him for I that do talke with the am he in dede. And as sone as these thynges wer spoken: his disciples returnyng from the rounne came thither, and before they came at hym, perceiued that he talked with a woman of Samaria, and dyd meruaill at his so great gentlenes. Yet no man durst aske hym what thyng he required of the woman, or for what cause he had talked with her. But the woman beyng amased with the sayyng of the Lorde Iesus, dyd aunswer nothyng at all: but leauyng her waterpote at the well (for now the thristyng for that water was clearly gone and forgotten, after she had tasted of the water whiche Christe had promised) she maketh haste towardes the cite, and of a synfull Samaritane sodenly became a messenger, and as it wer an Apostle, in that she doeth declare this thyng openly to all folkes, to thintent þ the knowledge of many shoulde confirme her seith: Cum, saith she, and see a man to be meruaylled at and one that knoweth al secretes, who although he be a stranger and one that I neuer saw before, yet hath he told me al the secretes that I haue doen, it is possible that the same is Messias. Trust not my woordes, proue the thyng pour selues and ye shal fynde me no lyar.

Jesus
saith vnto
her: I that
speake vnto
the am he.

***I**n the meane while his disciples prated him, saying: Maister eate. He sayd vnto them: I haue meate to eate that you knowe not of. Therfore said the disciples amongest them selves: hath any man brought him oughte to eate? Iesus sayeth vnto them: my meate is to do the will of him that hath sent me, and to finish his worke. Say not ye ther are yet sower monethes and than cummyth haruest: Beholde I say vnto you, liſte vp your eyes and loke on the regions for they are al white already vnto haruest, and he that reapeth receiuerth rewarde, and gathereth frute vnto life eternall, that both he that soweth and he that reapeth might reioyce together. And herein is the saying true that one sowerth and an other reapeth. I send you to reape that wheron you begeth no labour. Other men laboured and ye are entered into their labours.

The text.

Whiles the weoman did bruit abroad this rumour emonges the citizens of Sychar, in the meane tyme Iesus disciples supposyng hym to bee payned with hougne, moued hym to take suche meates as they had brought. But Iesus euery where takyng occasion to drawe men vp from the care of bodily thynges, to the desire of spirituall thynges: lyke as he had allured and drawen the woman to the knowlage of the fayth of the ghospell by his speaking of the water, so by the occasiō of meates he prouoketh his disciples that wer as yet but ignozant, to be diligent in preaching the ghospel: yea and peradventure at that time he did not so much thirst for the water of the well, and although he did so, yet did he moze desire a thirst for mans saluaciō: neuertheless thaffection of the woman which came to drawe water, gaue him occasion of this godly communicaciō: In lyke maner although he was then hungry in that he was a very man, he was much moze hungry to saue mankynde, for which cause he descended from heauen. Therfore he sayed vnto his disciples which moued hym to take his bodilie affection: I haue other meate to eate (sayeth he) and suche meate as I delite moze in, then in that which you bring me. His disciples meruaylyng what this saying ment, & yet not bolde to aske their maister, for reuerence they bare vnto him, lest he shoulde be any thyng offended therewith, talked thus among themselves, what meneth he by this: hath any other body whiles we wer absent brought him any meate? But Iesus because he would now imprint in theyr myndes the thyng which he had spoken befoze darkely, saith now openly: I passe very litle (sayeth he) vpon this bodily meate. There is an other kynde of meate which I do specially care for: that is to saye, to accomplishe that thyng for which cause my heauenly father hath sent me hither. This is my hougne, this is my thirst, to go about the thyng which he hath commaunded me. Both the time prouoketh: & the promptnes of mens mindes to the faith of the ghospel, do also require the diligence of preachers. If you which do so muche care for the welth & commoditie of the bodies, know that haruest is at hand sower monethes after that seede time is past, howe muche moze ought we to regarde the tyme of our spirituall haruest: And as when the corne beginneth to grow ycalowe, it doeth (as it wer) require a syckle, and the diligence of reapers: so yf you will lyfte vp your eyes and behold the corne that groweth in mens mindes, yea euē in them emonges the Samaritanes and Heathen, which make hast to the doctrine of the ghospell, ye shall perceyue the regions and countreyes on euery syde to be as it wer reappynge rype to the haruest of the ghospell, and to require our labour and diligence. But yf the hope of yearthly fruite doeth soone prouoke the reaper to his labour, howe muche moze ought we to be forwarde to gather this haruest.

I haue meate to eate that ye knowe not of.

Iesus saith vnto them: my meate is to do the will of him that hath sent me.

Say not ye there are yet.iii. monethes and than cummyth haruest.

The paraphrase of Erasmus vpon

And herein
is the say-
ing true
that one
soweth &
an other
reapeth.

to our father, whiche both shall obteyne for the reaper a ryght large rewarde in heauen, and shal gather for God, not wheate into the barnes, but the soules of men into euerlastyng lyfe. And so it shall come to passe that both the sowier and the reaper shall reioyce together. For that thyng happeneth to you whiche is woont to bee spoken in a common prouerbe, one soweth and an other reapeth: there is more paine and labour aboute the tilling and sowyng, then in the haruest and reaping. The grounde must be plowed, the cloddes must bee broken with the harowe, the fiede must be dunged, the seede must bee sown, couered with earth, attended and kept, the cocke also must be weeded out, but after when the corne is ripe, there is not so great a do about the reaping thereof: and the fruite beyng ripe and ready doeth mitigate the tediousnesse of the labour, but in this spirituall haruest it happeneth muche otherwyse then in the bodily haruest: for thete (accor dyng to the common prouerbe) as often as the fruite & commoditie of the haruest, cummeth to an other then to hym that soweth, the reaper in dede reioyseth but the sowier is greuously vexed. In this spirituall haruest it is otherwyse, for both the sowier and the reaper reioyseth, and neyther of them lacketh theyr fruite and commoditie. I haue sent you to reape the corne, in sowing wherof ye bestowed no labour. The prophetes haue tilled the grounde w theyr trauayle: and haue with their doctryne prepared to the ghospell, the world beyng as at that time vntactable: ye now succede and entre vpon theyr labour, and goe about a thyng prepared to your hande, by reason that the world nowe applyeth it selfe to receyue willyngly heauenly doctrine, and men goeth about to please into the kyngdome of heaue, in maner by violence.

The text.

Many of the Samaritanes of that cite beleued on hym for the saying of the weoman, whiche testified that he tolde her all that euer he did. So when the Samaritanes were come vnto hym, they besought hym that he woulde tary with them, and he abode there two dayes: And many menne beleued because of his owne wordes, and sayed vnto the woman. Nowe we beleue, not because of thy saying, for we haue heard him our selves, and knowe that this is euen Christe the sauour of the world.

Whiles our Lorde with these sayinges doeth exhorte his disciples towardes the busines of the ghospell, the thing it selfe doeth declare that to be true which he had spoken of the corne waxing white and ripe towardes the haruest. For in the cite many Samaritanes dyd beleue that Messias was come: wheras that woman had testified nothing els of Iesu, but that he had opened and declared vnto her the secreete shamefull deedes of her lyfe tyme. As yet they had neyther heard him speake, nor seen hym doe any myracle. So redy was, yea euen their beliefe whiche semed to be far from the promisses of the prophete. Therefore a multitude of the Samaritanes came rening out of the cite to see him whom the foresayde woman had so earnestly commended and sette furth vnto the. Neyer doeth his presence diminishe theyr opinion of hym, neyther be they offended with his homely and course apparell, ne yet with his slender trayne of his simple and vlearned disciples: whereas the Jewes after that they had seen so many of his miracles, heard so many of his sermons, and receyued so many commodities and benefites at his hand, dyd eyther falsely accuse hym, openly rebuke hym, or els chased him awaye with casting stones at hym. In conclusion the Samaritanes vpon a womans reporte and witnesse, goe furth to mete with a manne which was not of theyr owne nacion, whom

as yet they had neuer heard speake, of whom they had neuer seen any notable thyng doen, and yet do they require and desire him to bee contented to take a lodging in theyr citie. But what did mosse gentle Iesus: he knewe the enuie of the Jewes, he knewe what hated they bare to the Samaritanes, and yet the tyme was not come that the ghospell should be taken from theim beeyng relected for theyr inuincible lacke of beleefe, and should bee preached to the Gentiles. Therfore he so tempered the matier, that he neyther gaue by appaunt pfoe, any occasion to his owne countrey men the Jewes, to complaine that they wer despyled of him, and the Samaritanes preferred before theim: considering the Prophecie promised that Messias should come to the: neither yet would he utterly disapointe the godly beleefe of the Samaritanes. For in that he went through Samaria, he did euen of very necessitie. And at theyr request, to tary there but two dayes, was good maner and gentlenes, wherewith no man of right could fynde faulte. And nowe when they had hearde Iesus, many moe there dyd beleue, and theyr beleefe was stablised, which vpon the reporte of one woman, had conceived a notable opinion of Iesu. And nowe they beare a full witnes of Iesu: and suche a testimonie as was ryght seming for a very true Jewe, saying to the woman: Thou haste reported lesse of him then the thing requireth. For we now doe beleue him to be Messias, not by the perswasion of thy woordes, but we our selves doe assuredly knowe by his wonderfull communicacion that he is the very true Messias which was looked for of the Jewes: who shall bring saluacion not onely to theim but to the whole worlde. With this so cherefull, and so full a witnes, the Samaritanes did both declare theyr owne beleefe, and therewithall reprobued the wicked vnbeleefe of the Jewes.

After two dayes he departed thence, and wente away into Galile. For Iesus himselfe testified that a Prophete hath none honour in his owne countrey. Than assone as he was come into Galile, the Galileans receiued him, when they had seen all the thynges that he did at Ierusalem at the day of the feast, for they wente also vnto the feast daye.

Therefore Iesus because he woulde geue no occasion to the Jewes of greater hatred and enuy: wrought no miracle among the Samaritanes neither tourued he into them but by the waye, and at theyr desire, nor yet dyd not he lodge among theim lenger then two dayes, but forthwith he maketh an ende of his purposed iourney, and so goeth forth on his waye into Galile. Moreouer albeit his owne countrey lay in his waye here in this iourney, yet woulde he not turne into it: not that he did despyse it, but that by reason of the contempte and lacke of beleefe of his owne countrey menne, to whom he was knowne and also of kindered, as concerning his manhood, he had no hope that the ghospell should bring forth any frute there, & than his preaching should haue doubled the faulte of their vnbeleefe. For by this meanes their faulte was the lesse in not beleuing Iesus doctrine. And when our Lord was asked the question why he dyd not go to his owne nacion to shewe of what power he was: In his answer he vsed that auncient prouerbe whiche the common people vseth, that is to saye: a Prophete is no where contemned but in his owne countrey and among his owne kinnsfolkes. For such are the affections of men, that familiaritie bringeth contempte. And they exteme many thynges for none other cause but that thei come from far and straunge countreys. Further-

The paraphrase of Erasmus vpon

more for asmuche as in Galile by reason of Johns testimonye and the miracle which Iesus hymselfe had dooen there of late, a right honeste byrte and fame was spred of him, they of Galile receyued him when he came thither, specially because at Ierusalem they had seen hym dryue the byers and sellers out of the Temple, and other thynges whiche he had dooen there with great authoritie in the presence of the people: for at that tyme they also of Galile wer assembled at Ierusalem to kepe the holy and feastfull day. All these thynges verily do condemne the incredulitie of the Phariseis, and betoken that the grace of the ghospell shall remoue from them to the Gentiles. The Samaritanes doe beleue at the reporte of one simple woman: They dooe in maner force hym beeyng a straungier to lodge with them: They confesse hym to bee Messias and the redemer of the worlde, when as yet he had not becheuised to worke any myracle among them. The people of Galile (being but a grosse nacion and vnlearned in the lawe) who neuer had any prophete among them, after they had seen his miracles, begonne to beleue. They of Ierusalem both priestes, Phariseis, and Scribes, whiche seemed to kepe moste perfectly the religion of the Jewes: and also wer excellently learned in the lawe: did obstinately finde fault both with Iesus doinges and sayinges. Therefore the more iust and religious euery man thought hymselfe to be, so muche the farther was he from the godlines of the ghospell: & agayne the further of he seemed in mans iudgement from the knowledge of the Prophetes and the lawe, whiche dyd promyse Chyiste, and the more contrarious to the Jewes religion, so muche the nerer he was vnto Chyiste: whom the lawe had promysed to come, and more apte to receyue the doctryne of the ghospell.

The texe. ¶ So Iesus came agayne into Cana of Galile, where he turned the water into wyne. And there was a cetrayn ruler whose sonne was sicke at Capernaum: as the same heard that Iesus was come out of Jewrye into Galile, he wente vnto him, and besought hym that he would come downe & heale his sonne, for he was euen at the point of death. Then sayed Iesus vnto him: excepte ye see signes and woonders ye will not beleue. The ruler saith vnto him: Sir come downe or euer that my sonne die. Iesus sayed vnto hym: So thy wyfe thy sonne liueth. The man beleued the woorde that Iesus had spoken vnto hym. And he went his waye, and as he was now e goring downe, the seruauntes met him, and told him saying: thy sonne liueth. Then inquired he of them the houre when he began to amende. And they sayed vnto him. Yesterday at the seuenth houre the feult lesse hym. So the father knewe that it was the same houre in the which Iesus sayed vnto him: Thy sonne liueth: And he beleued and all his household. This is agayne the seconde miracle, that Iesus dyd when he was come out of Jewrye into Galile.

Therefore Iesus beeyng entered into Galile, went agayne to Cana a towne of the sayed Galile: where not long before he had turned water into wyne. That miracle at the first bieng known but to a few, when afterward it was commonly byruted abroad: caused the people to haue some good opinion of Iesu, but yet not suche as was wourthy for his dignitie, for very fewe dyd beleue that he was Messias, & many toke him to be but a prophete. Therefore Iesus went agayne to Cana not to get any prayse for the miracle which he had dooen there, but now at this time to reape some coine of that seede whiche he had sown secretly: for this was the thing that he thirsted for and coueted, that is to say, the faith of men wourthy for the ghospell: and here agayne an occasion rose to lay to the Jewes charge their vnbelefe: for at that time there was in Galile
a certayne

a certaine ruler which was the Emperours deputie in prophane and tempo^rall causes who was neyther Jewe nor Samaritan, but an heathen man, and clene contrary from the Jewes religion: he had a sonne whome he loued entierly, whiche lay very soze sicke and in great daunger of lyfe in the cite of Capernaum: when he heard that Iesus had left Jewrye and was come into Galile, he leauing his sonne at home, departed out of the cite of Capernaum & came to Iesus, requiring him very earnestly to go with him to Capernaum and heale his sonne, because the vehemencie of his disease was suche, that the sicke man could not be caried to Iesus: for he was euen at the poynte of death when the foresaid ruler departed from him. Nowe Iesus declaring the faith of this ruler to be as yet vnperfyt, in that he did not rather beleue that his sonne could be healed vnles Iesus himselfe had gone thither, as though he called vpon a physician, or els as though Iesus could not restore euen the dead vnto life: but Iesus rather rebuking þe incredulitie of certain Jewes, which would not beleue, after they had seene his miracles, sayeth vnto the ruler: I do a lowe their beleue, saith he) which do credite my worde alone, without confirmation of miracles: ye beleue not me vnles you see tokens & miracles. The ruler was so myndfull of his sonnes perill and ieopardy, that he made no answer to this saying of our Lord Iesus, because he thought such communicacion was but a wasting of time, whereas the disease required a present remedie. Therefore he requirerh hym more importunately to make haste to come to Capernaum, before his sonne wer dead, as though he should come in vaine in case he did come after he had geue by the gost, whereas it was as easy to Iesu to call againe the life after it was once paste, as to kepe the same in the body when it was ready to go out therof. Therefore Iesus without rebuking the rulers sayth, he werth by the dede it selfe, that he canne do muche more than the ruler trusted that he could do: I nede not (saith he) for this cause go to Capernaum. So thy way, thy sonne whom thou diddest leaue at the point of death, is now alyue and in helth. The rulers saith was somewhat stayed by this saying, for he (trusting to Iesus worde) makerh haste homeward. And as he was goyng thither, his seruantes met with him to bryng the father good tidinges of his childe: that is to saye, that he which was a litle before at poynt of death, was sodeinly recouered: and that he should not trouble Iesus, of whose helpe they had no nede: for they supposed that the chylde had recouered his health but by happe, as men that were ignozant what was don betwene the ruler & Iesus. In this point verily the rulers lacke of full trust, beyng mixt with some hope, caused the miracle to be better beleued. For the ruler desirouse to knowe the truth certainly whether his sonne was restored to health agayne by chaunce, or by the power of Iesu, enquired of his seruantes at what houre his sonne began to amend. Yesterday (say they) at the scueñth houre, that was about one of the clocke at after none, the seuer sodeinly left hym, and byanby your sonne was whole. The father knewe that euen at that very houre Iesus saied vnto hym, go home, thy sonne lyueth: and than he was well assured that his sonne was reuiued, not by chaunce, but through the power of Iesus. And though this myracle was wrought vpon an heathen man, yet much fruite came thereof: for not only the ruler himselfe beleued that Christe was Messias, but also by his perswasion and example his whole household beleued the same: which muste nedes haue muche people in it, considering that he was ryche, and a

The ruler
let sayeth
vnto him.

Iesus
saith vnto
hym: goe
thy way,
thy sonne
liueth.

Then hein
quired of
them the
houre when
he began to
amende.

So the fa-
ther knewe
it.
And he be-
lieued, and
all his hous-
holde.

The paraphrase of Erasmus vpon

This is the
second mi-
racle.

manne of high autoritie, wheras Iesus after he had wrought many miracles amongst his owne countrey men and kinnsfolkes, had muche a do to wyne a fewe to the ghospell. This is the second miracle that Iesus wrought when he was come out of Jewry into Galile, to the entent that he myght confirme againe the former miracle whiche he had wrought in Cana, with doyng another that was greater then it, and by the example of a prophane and heathen manne, might prouoke his owne countrey men vnto fayth: and did euen than by that occasion, as it wer, pronosticate and signifie, bothe that the Jewes should bee repelled for theyr incredulitie, and the Gentiles through fayth receyued to the grace of the ghospell.

The .v. Chapter.

The text.

After this was there a feast day of the Iewes, and Iesus went vp to Ierusalem. And there is at Ierusalem by the slaughter house, a poole (which is called in the Hebrue tongue Bethesda,) hauing fiue porches, in which lay a great multitude of sicke folke, of blynd, halce, and withered, waiting for the mouing of the water, for an aungell went downe at a certayne season into the poole, and stirred the water: whosoever then firste (after the stirring of the water) stepped in, was made whole, whatsoeuer disease he had.



And there
is at Ieru-
salem by the
slaughter
house, a
poole. &c.

After that Iesus had in this wyse begunne his matters among the Samaritanes, and the people of Galile, he goeth agayne to Ierusalem, euen aboute the feast of Penthecost, intending there by reason of the greater resort of people, to declare and setfoorth his autoritie to many, and to reprove the Phariseis of their infidelitie, (whiche swelled in pryde through false perswasion of holines and knowledge) whom nowe the Samaritanes and heathen did so muche excell. At Ierusalem verily there was a poole or a certayne depe lake of water, whiche the Grekes calleth probatica, taking that name of cattell, because the priestes wer woonte there to washe the sacrifices that wer to be offered: and of a lyke reason it is called in Hebrue Bethesda, as a mā would say, a slaughter house, or an house of cattell. This lake hath fiue porches ouer it. In these porches lay a great numbre of men that wer sicke of diuerse bodily diseases: a besydes that, there was a great multitude of folkes that wer blynde, that halted, and wer lame, abiding and loking for the mouing of the water: for the aungell of the Lord went downe at certayne tymes into the poole, & therewithall the water was moued: whoso than (after the aungell had stirred the water) stepped first into the poole, he was made whole, wer he sicke, or whatsoeuer bodily mayme he had. And euen at that tyme was this a figure of baptysme, wherby the filthyness and diseases of our soules (bee they neuer so deadly) are washed awaye at once, so often as the office of the baptiser and Gods operacion from aboue, be concurrent with the element of the water. There is no doubt but by this occasion muche people at that tyme wer in that place, eyther of sicke as wer gathered together there, to behold and see what was doen, or els of them whiche dyd attend vpon the sicke folkes that lay in the fiue porches.

¶ And a certain man was there, whiche had been diseased. xxxviij. yeres: when Iesus came hym lye, and knewe that he nowe long time had been diseased, he sayeth vnto him: wylt thou be made whole? The sicke man answered him: Say I haue no man, when the water is troubled, to put me into the poole, but in the meane tyme w-hyle I am aboute to come, an other steppeth downe before me. Iesus sayeth vnto him, ryle, take vp thy bedde, and walke. And immediately the man was made whole, and toke up his bed & walked.

The text.

And because the miracle might be the moze notable, Iesus did chose out from among all the sicke folke, one which was of them all furthest from hope of recouerie, whose disease was dangerouse and almost incurable, & had also holden hym a long tyme: finally the sayed manne moste of all lacked the helpe and succour of other men, and was so pooze, that he was not able to prouide any man, by whom he might at due time be caried downe into the water. For any one of the multitude was cured but only he whose chaunce was firste to go downe into the water. This mannes great misery must nedes set forth the greatnes of the miracle, and the same mans faith helped muche to the example of other. For the palsie had vexed him. xxx. yeres together: to teache vs that there is no disease of the soule so deadly and of so long continuance, but that baptisme & faith in Iesu, may easily take it awaye. Therfore when that most mercifull Iesus had beholden this sicke man of the palsey, whom euery body pyried lying with all his membres looce & shakynge, by reason of that disease: & also perceyued that sickenes so muche the more to bee dyspayred of, for that it had holden already the miserable creature thirty yeres together: Iesus, I say, beyng moued with mercy, sayed vnto hym: wilt thou be made whole: willing to declare hereby to the standers by, the sayth & sufferance of that man, & also to make them besydes this perceiue the violence of that disease, declaring therby, howe no man can be cured of the byces of the soule, vnles he hate his owne sickenes, & haue a desyre to be made whole. For it is not to be doubted but that he desired health, whiche so many yeres had lye besides that poole with a constant hope of health, and beyng so ofte disapointed, ceased not from his hope nor dyspaired. Therfore the sicke man of the palsey, made no answer to Iesus question, and yet conceyuing some good hope vpon his so cherefull demaund, sheweth that he lacketh no will, nor that he mistrusteth for all the greatnesse and long continuance of his disease, but that he should bee healed in case he wer brought into the poole: howbeit (he sayeth) he lacketh a man to helpe to beare him, who might in due season cary him into the poole, as soon as the water should be stirred.

When Iesus sawe him lye. 36.

He sayed vnto hym: wilt thou be made whole?

Sir I haue no man. 36.

For when other perceyued that the poole was styred, euery man made haste for himselfe to enter firste and so to obteyne alone the benefite of health: but as for the sayed sicke man, beyng slowe by reason of his disease, & lackynge one to beare hym did but in bayne crepe forth towarde the lake, for asmuche as an other had gen into it before hym. Truly the sicke mannes meaning in this his saying was lowely and shamefastly, to desire Iesus that he beyng a man of strength, and piouse as it semed by his woordes, would when tyme wer, cary him downe into the poole: whiche thyng he durst not requyre of hym openly: but yet after he had disclosed his necessitie, he shewed what hindered hys health, for the sicke man knew not Iesus. But Iesus being well pleased with the mans patient sufferance, which did not as the moste partie of sicke miserable creatures are woont to do, that is to say, cry out, wishe hymselfe deade, and curse the day he was bozne in: neyther was he offended with Iesus as-

The paraphrase of Erasmus vpon

aying him whether he would be made whole or no, and therfore dyo not saye or make any clamour that Iesus had him in derision: our Lord beyng in lyke wyse moued with his so constant hope to recouer his health, and in conclusi- on willing to shewe, both that they whiche wer healed by the mouyng of the forsaide poole, wer cured by his power, and that it was an easy & ready thyng for hym, euen onely with a becke to take away all diseases, both of bodye and soule, he sayed vnto the sicke man: ryse, take vp thy couche, and goe thy waye. And the worde was no soner spoken, but the man was healed, and so healed, that not only he was clerely deliuered from his disease, who els should haue been faint and feble, like as they are woont to be, which are cured by phisike: but this manne (I saye) was so thzoughly healed, that without any stay of mans helpe, he rose vp vpon his fete, carryed awaye his bedde vpon his shoul- ders, and so beyng strong inough to beare his owne bed, did walke forth, and bare it home in all mens sight, as a remembrance of his long continued disease.

The text.

And the same day was the Sabbath. The Jewes therfore said vnto him that was made whole: It is the Sabbath day, it is not lawfull for the to carry thy bed. He answered the: he that made me whole said vnto me, take vp thy bed and walke. Then asked they him what man is that whiche said vnto the take vp thy bed and walke? He that was healed told not who it was, for Iesus had gotten himselfe away because that there was please of people in that place.

And the same daye was the Sabbath, &c.

And it was the Sabbath Daye whan the sicke manne of the palsy did these thynges, wherat the Phariseis toke occasion to finde faulte with him: whiche Phariseis did superstitiously mainteine suche thinges of the lawe, as wer car- nall and geuen but for a tyme: and contemned those thynges which wer chiefe and should still continue: amonges them it was counted a wicked dede to doe any busines on the Sabbath Day, but to deceyue theyr neyghbour vpon the Sabbath Day, they toke it but for a trifle. They would haue it seme an vn- godly thing that a poze sicke man should cary away his bed vpon the Sab- both daye, but to grudge and enuy his helth, they thought it no faulte. They knewe this man which was sicke of the palsey well inough, & that he had lyen sicke many yeres. They did well perceiue that he was nowe streng, and had no token or apparance of his disease in him. Of so great a miracle, they ought both to haue glorified God, and to haue reioysed in his behalfe whiche was cured, vntles they had been very wicked against god, & enuious towarde their neighbour. Therfore these, like peruerterers of true religion, fall in hande and chide with him, whiche carryed awaye his couche. This is the Sabbath daye (say they) which ought to be kept with rest and quiet. It is not lawfull for the to cary awaye thy couche: he not dissemblyng the benefite that he had recey- ued, and to deliuer hymselfe from their enuy of that faulte, by the autoritie of Iesu, shewyng that he whiche coude doe so great a thing with his woorde, seemed to be greater than eyther man or the Sabbath daye, the poore man (I say) maketh this answer to the spitefull Jewes: he that made me whole with his very woorde only, commaunded me to cary away my couche and walke. When they heard this (whereas they ought by reason of the miracle to haue beleued it) they did not only enuy him that was cured, but also went about to deuise matter against him by whom he was cured: who is y man (saye they) whiche hadde thee carie a waye thy couche and walke: for they would haue burdened him with the faulte of breaking the Sabbath day, as they had doen many tymes befoze. Nowe he that was healed, knewe not Iesus by name,

but onely by sight: howbeit at that tyme he could not shewe him vnto theint, ^{As asked} because that Iesus after he had spoken to the sicke man of the palsy, immedi- ^{they hym,} ately withdrew hymselfe from the multitude: partly lest his presence should ^{what man} more prouoke the Jewes enuy, and partly that he being absent, the miracle ^{is that. &c.} should be the better knowen by the reporte of hym whiche had felte the benefite of health.

¶ Afterward Iesus found him in the temple, and sayd vnto him: beholde, thou art made ^{The sexte,} whole, sinne no more, lest a worse thing happen vnto the. The man departed and tolde the Jewes that it was Iesus whiche had made him whole. And therefore the Jewes byd persecute Iesus, and sought the meanes to slea hym, because he had doone these thinges on the Sabbath daye.

But after the miracle was made manifeste and evidently proued, Iesus willing that the autour therof also should be knowen, when he met with the man vpon whom he had bestowed that benefite of health, he sayd vnto hym: beholde, thou hast obteyned health, and art deliuered from the bodely sickenes whiche came to the, by reason that thy soule was sicke, I haue cured thee of both those diseases. Take thou good hede hereafter that thou fall not agayne ^{The man departed and tolde the Jewes that it was Iesus,} into thyne olde former synnes, and therby cause thy selfe to haue some worse disease. Therfore after the man that was made whole knew that this was he whiche before had commaunded him to carrie awaye his couche, and which nowe also hauing testified himselfe to be the authour of helth, did monish and warne hym to beware lest he should fall agayne into some sorer and worse disease, by committing and renewing synne: also perceuyng that his name was Iesus, the sayed man went to the malicious and slanderous Jewes, and told them howe it was Iesus whom he might thanke for his heath, thinking that it should be profitable for many, to haue hym knowen to all men, which with a woorde could so helpe a desperate disease. And here nowe againe the Jewes peruerse & damnable frowardnes, sheweth it selfe, for whereas the Samaritanes had honourably receiued Iesus, by the reporte of one woman, whereas the people of Galile being euill spoken of commonly among the Jewes, for theyr basenes and ignorance of the lawe, had geuen credite to Christ: whē a great ruler also being a gentile, and an heathen man with all his familie and householde for one only miracle had confessed Iesus to bee the sauour of the worlde, yet the citizens of Ierusalem being proude as well of the noblenesse of theyr citie, as also of the wholy religion of theyr temple, and in lyke wyse auantyrng themselves to bee menne exactly learned in the lawe, picked ^{Because he dooth these thinges on the Sabbath day.} quarels to Iesus, of suche purposed malice, that albeit the benefite of health was so euident that it coulde not be denyed, and so holy that it coulde not be founde fault with, (for what thyng is more holy then freely to geue health of body to a manne miserably afflicted:) yet doe they lay to Christes charge as a faulte, that without regard of the Sabbath day he hath commaunded hym to carrie awaye his couche, as who say man had be made for the Sabbath day, and not rather the Sabbath day ordeyned for manne, or as though the ceremonies of Moses lawe ought not euerye where to geue place to more holy preceptes and duties. But what great blyndnes was this to disdayne Iesus because he had healed a piteouse creature vpon the Sabbath daye, when they whiche thought themselves moste prysekeepers and obseruers of the lawe, wer not afrayed to helpe by their asse being fallen into the ditch.

The paraphrase of Erasmus vpon

vpon the Sabbath day. They falsly say that in helpyng the manne God was offended, without whose helpe the man could not be cured, but in helpyng by the asse they thought not the religion of the Sabbath day to be broken. This is the ouerthwart and disordered religion of the Jewes, inbracyng outward apparaunce of religion, and ther by subuerting the very perfection of true religion: styffely obseruing the shadowes of the lawe, and with obstinate myndes persecutying hym who was the cause that the lawe was written. For they did not onely slander Iesus but also persecuted hym, because he had doen an holy and good dede vpon the Sabbath daye.

The terte. ¶ And Iesus answered them: My father worketh hytherto, and I worke. Therefore the Jewes sought the more to kyll hym, nor onely because he had broken the Sabbath, but sayed also that God was his father, and made hymselfe equall with God.

But Iesus to shewe that he was maister of the Sabbath day & not bonde, the verye auctor, and not subiecte to it, therewithall declareth that the thyng wherof the Jewes slandered hym, beyng sonne to the father of heauen, and one that did worke whatsoeuer he dyd by his fathers autoritie, dyd also rebound to his fathers dishonour: Iesus (I say) went about to represse and put awaye the Jewes false repozte of him with these woordes. My heauenly father: saierth he) whose religiouse wurshippers ye would seme to bee, who also made the Sabbath daye for you, when after he had made the whole world in sixe daies, he resteth the seuenth day & wrought not: he (I say) did not so bynde hymselfe to rest and quiet, but that he may worke whatsoeuer he wyll as often as it pleaseh hym. For although the Sabbath day doeth yet still endure, neuerthelesse he ceaseth not from his worke wher by he gouerneth all thynges whiche he hath made, wherby also he causeth from tyme to tyme by procreacion, one thyng to succede of an other: and finally wherby he restozeth thynges decayed. Therefore lyke as he doeth not cease dayly to doe good both to menne and all other thynges that he hath create (not withstanding the religion and obseruaunce of the Sabbath day, wherein as scripture saierth, he ceaseth from the creation of thynges) so I who am his sonne hauyng both power and example of hym to worke suche thinges as pertaineth to mans saluacion, am not letted by the religious obseruacion of the Sabbath day, but I may performe those thynges whiche my father hath comaunded me. But yf ye blame me for breakyng of the Sabbath daye, by the same meanes ye condemne also my father, who giuerh me both example and autoritie to do these thinges. But yf ye thinke him faultlesse and glorifie him for restozing health to a desperate creature: wherfore do ye lay to my charge the fault of breaking the Sabbath daye: and do not rather acknowledge the vertue and power whiche is greater than the keepyng of the Sabbath day. I haue restozed lyfe to a miserable man. And you craftely go about to procure my death for doing so good a dede. These most sacred woordes whiche Iesus spake, dyd so litle asswage the fury of the Jewes, that they wer thereby the more sharpened and vehemently styred against hym, sekyng occasion to put him to death, because that now he dyd not onely breake the Sabbath daye, but also dyd (as they saied) wrongfully take god to be his owne father: makyng hymselfe equall with god both in his workes and autoritie to do whatsoeuer he would.

Therefore the Jewes sought the more to kill hym. 34.

The terte.

¶ Then answered Iesus, and sayed vnto them. Verily verily I say vnto you, the sonne can do nothing of himselfe, but that he seeth the father do. For whatsoeuer he doeth that doeth the father also. For the father loueth the sonne, and sheweth hym all thynges that hymselfe

hymselfe doeth, and he will shewe hym greater workes then these, because you shoulde meruaile. For lyke wyse as the father raiseth by the deade and quickeneth them, euen so the sonne quickeneth whom he will. Forther iudgeth the father any man, but hath committed all iudgement vnto the sonne, because that al men should honour the sonne euen as they honour the father. He that honoureth not the sonne, the same honoureth not the father, whiche hath sent hym.

But after our Lord Iesus had perceyued their malice, he procedeth further with them, and openeth more manifestly vnto them his power which he had receiued of god the father: therby to make them afearde to procede in theyr wicked crueltie: and doeth so tempze his communicacion, that otherwhiles he talketh of certaine hye thinges to signifie vnto them covertly his diuine nature whiche was all one betwene God the father and hym: And otherwhiles agayne in his communicacion he bringeth in lower thynges to testifie his manhed therby: that if the affaerie which was betwene hym and them in that he was man; would not stirre them to loue, at the leste the maiestie of his godly power should let them from theyr wicked rashnesse: but yet he doeth so challenge to himselfe lyke power with his father, that neuertheles he attributeth to him the preeminence of auctoritie. And he spake on this wyse: Ye meruaile that I haue taken vpon me to be of equal power with my father in his working. This I do assuredly promyse you, the sonne which doeth wholly depēde of the father, can do nothing of himselfe: forasmuche as he is not of himselfe, but doeth that whiche he seeth his father do. They haue both one will and one power: but the auctoritie resteth in the father, from whence procedeth to the sonne whatsoeuer the sonne is, or maye do. Therefore whatsoeuer the father doeth, the same in lyke wyse woorketh the sonne by the equalitie of power communicate to hym through his eternall natiuities. Among men oftentimes children becomen in maners to theyr parentes neyther is the fathers wyll and the sonnes all one, nor yet theyr power lyke: but in this case the thyng is farre otherwise. For the father loueth his sonne intirely, and hath begotten him moste lyke to himselfe, pouring in o' hym all power of woorking, and sheweth vnto the sonne howe to do all thynges whiche he doeth hymselfe.

The sonne
can do the
thyng of
hymselfe. 46

For the fa-
ther loueth
the sonne: 47

The example cometh from hym, but the woorking is common to both: he hath create the worlde, and he also quickeneth the worlde, yea euen vpon the Sabbath dayes. For he hath made man, and it is he also that preserveth manne vpon the Sabbath dayes. Therefore whosoever doeth stande the woorkes of the sonne, doeth iniurie to the father. These thynges which ye seime doe on the Sabbath day, I do them by the fathers auctoritie, & at his appointment: but yf ye thinke it a thyng to bee merueyled at and abhorre mannes power, to restore health with a woorde to a man sicke of the palsey, the father (at whose commandement the sonne doeth all thynges whiche he doeth) wyll declare that he hath shewed to his sonne greater workes than these, because ye may the more maruaile. For it is a thyng of farre greater power to raise the dead to life, than to restore helth to the sicke, yet the father hath geuen this power also to the sonne, and he hath geuen him it as his owne for euer: that as the father with his onely becke raiseth the dead and calleth them agayne to lyfe, so the sonne also by that selfe power maye call agayne to lyfe, whom he luste: for whatsoeuer the father doeth, he doeth it by the sonne: whatsoeuer the sonne doeth, he doeth it after the will of the father: and the father and the sonne haue both one wyll, lyke as they haue both one power. The moste hye and chiefe

The paraphrase of Erasmus vpon

Neither
inhereth the
father any
man.

chiese auctoritie of God is to iudge the worlde . For he is kyng and Lorde of all thynges. And yet hath he made his sonne partaker with him of this whole power, vnto whom he hath geuen all power to iudge whatsoeuer is in heauen, in yearth & vnder the earth. Like as the father hath create all thynges by his sonne, gouerneth all thinges by his sonne, and hath restored all thinges by his sonne, so he iudgeth nothing but by his sonne: to the intent that eyther of them maye glorifie and honour the other . The father is knowen by his sonne by whom he worketh: the sonne on the other partie declareth the maiestie of his father, from whence he hath whatsoener he worketh, so that eicher of them beeyng knowen by the other, all men maye honour the sonne as they do the father. For it is mere that they whiche be egall in power & will, shoulde be also felowes in honour . Thinke not that ye can haue the father mercifull vnto you, yf ye be alienate and fallen from the sonne. Whosoever honoereth the father working in the sonne, he honoereth also the sonne working by the power of the father. And whosoever doeth not honour the sonne, whiche is most intierly beloued and moste like to the father, that person doeth dishonour the father who sent the sonne to thintent he might through hym be honoured: for euerie thyng is common betwene them, be it honour or dishonour. He that mistrusteth the sonne, mistrusteth also the father which sent hym into the worlde; by whose will and appoyntment, he doeth all thynges that he doeth: and by whom also the father speaketh vnto the worlde . Lyke as the faithfull shall haue great reward, so the vnfaithfull shall haue no small punishment.

Be that ho
nour: th
not the
sonne. 3c.

The text.

Truly verily I saye vnto you, he that heareth my worde and beleueth on him that sent me, hath euerylastyng lyfe: and shall not come into damnation, but is scaped from death vnto lyfe.

For this I tell you for certaine, whoso heareth my worde and beleueth hym whiche both sent me, and speaketh in me, that persone hath already euerylastyng lyfe. For whosoever is iustified from his synnes, and lyueth to God thoro we rightuousnes, he hath God and also life eternall: neither shall he nede to feare the damnation of eternall death, which is redie to receyue the vnfaithfull, yea rather whiche doeth alredy possesse the vnfaithfull, but the true beleuer beeyng clensted from his olde sinne by faith, passeth thoro we from death to life. For it is a greater thyng to rayse a soule that is dead by sinne, from death to lyfe, than to restore a dead body to life. but the father hath geuen power to the sonne to do both these thynges.

The text.

Truly verily I saye vnto you, the houre shall come, and nowe it is, when the dead shall heare the voyce of the sonne of God. And they that heare, shall lyue . For as the father hath life in himselfe, so likewise hath he geuen to the sonne to haue lyfe in himselfe, and hath geuen hym power also to iudge, because he is the sonne of man. Maruaile not at this, for the houre shall come in the whiche all that are in the graues, shall heare his voyce, and shall come forth, they that haue doen good vnto the resurrection of lyfe, & they that haue doen euill vnto the resurrection of damnation.

Be ye well assured of this, the tyme is nowe at hande, yea it is already present, that euen the dead also shall heare the voyce of the sonne of God: and whoso heareth it, shall lyue: for they beeyng as it wer raysted out of theyr slepe, shall coine forth out of theyr graues, and shall declare vnto you (beyng astonished therewith) that they liue in very dede. In like maner also the dead soules do liue agayne, yf they will heare the voyce of the sonne of God: but he doeth not

not

not heare it, whiche heareth it without sayth.

In tyme to come all dead bodyes shall rylse agayne at the voyce of the sonne of God, nowe hauyng shewed a likelyhoode of the resurreccion to come by raysing of a fewe from death to lyfe: a greater matter is in hande, to rayse by soules from death to lyfe at his woorde & call. As nothyng is more precious than lyfe, so nothyng is more godlike than to geue lyfe, or to restore the same.

The time
shall come
and now
it is. 3c.

There is no cause why any man should mistrust the power of the sonne, yf he beleue in the power of the father. No man doubteth but God is the fountaine of all life, from whence all liuing thinges eyther in heauen or earth, haue theyr lyfe: but as the father hath life in himselfe to geue it or restore it to who he list,

For as the
father hath
life in him
selfe. 3c.

so hath he also geuen to his sonne to haue in himselfe the fountayne of all lyfe. And besides that, hath geuen him power to iudge both quicke and deade. For by the sentence of the sayd sonne, which cannot be exchequed, they that haue obeyed his doctryne, shall go from hence to eternall lyfe: and contrary, they that would not obey it, shall be appointed & iudged to eternall punishment.

Maruaile
not at this
3c.

Where ye leenot that so great power is geuen to a man, considering that the same is the sonne of God. The selfe thyng is nowe committed to hym, whiche he alwaye had common betwene him and the father. Endeavour your selves in the meane tyme that thowowe sayth ye maye be wourthy to haue lyfe. For the time shall come that all which be dead and buried, shall heare the almightie voyce of the sonne of God: and furthwith the bodies shall liue againe. Then shall they which haue been dead and buried come out of theyr graues, to be rewarded in sundry sorte, eyther accordyng to theyr beliefe or unbeliefe: for they which haue done good workes in this lyfe shall than lyue agayne, to enioyie immortall lyfe: on the other syde, those whiche haue doen euill here, shall lyue agayne to suffer paynes of eternall death. And lyke as sayth is the well and fountayne of all goodnes, so is infidelitie the spyng of all euill.

I can of myne owne selfe do nothyng. As I heare I iudge, and my iudgement is iuste, bycause I seeke not myne owne will, but the will of the father, whiche hath sent me. If I should beare witnes of my selfe, my witnes woe not true. There is an other that beareth witnes of me, and I am sure that the witnes whiche he beareth of me is true.

The text.

Ne yther is there cause why any man should standre the iudgement of the sonne, as though it were not indifferent. If the fathers iudgement cannot bee but indifferent, no more can the sonnes iudgement (which is all one with the fathers) be but in like maner indifferent. For the sone iudgeth none otherwise but as the father hath appointed and prescribed vnto him. Who so feareth the fathers iudgement, ought also to feare the sonnes iudgement. I can doe no thyng of my selfe. As I heare of my father, so I iudge, & therefore my iudgement is iust, because I haue no other will, but that whiche is my fathers, so that in no wyse there can be a corrupt will, whereof maye procede a corrupt iudgement.

I can of
mine owne
selfe do no
thyng.

Among men small credite is geuen to him which beareth witnes of himselfe, and he is counted arrogant & proude which by his owne reporte attributeh great thinges to himselfe. If I alone be myne owne witnes, then let my witnes be taken among you to be but bayne and vnttrue: but there is one whiche hath borne witness of me, that is to saye John, to whom ye do attribute very muche in other thynges: but here nowe as vntedfast men, ye do not credite him, wheras I knowe his witness to be true, forasmuch as he hath not vttered it of hymselfe, but by the inspiration of my father.

If I should
beare witness
of my
selfe.

The paraphrase of Erasmus vpon

Ye cannot deny but that Johns recorde & witnes is muche sette by amonges you: your selues haue sent graue men vnto him, that by trustie men you might knowe of him (as of a moste true auctoz) whether he wer Messias or no. He did not take vpon him that false prayse, whiche ye would haue attributed vnto him, but confessed the trueth, openly testifying himselfe not to bee the man that he was taken for, but sayed that I was the Messias whiche should take awaye the sinnes of the worlde, and geue lyfe to the same.

The text. Ye sent vnto John, and he bare witnes vnto the truerh, but I receiue not the recorde of man. Neuertheless this thing I say that ye may be safe. He was a burning and a shining light, and ye would for a season haue reioyced in his light: but I haue greater witnes then the witnes of John, for the workes whiche the father hath geuen me to finish, the same workes that I do, beare witnes of me, that the father hath sent me. And the father himselfe which hath sent me, hath bozne witnes of me. Ye haue not heard his voice at any tyme, nor seen his shape, his woorde haue ye not abyding in you: for whom he hath sent hym ye beleue not.

But I receiue not the recorde of man. &c. At the leaste his witnes (whom ye dyd so muche exteme, that ye dyd beleue hym to be Messias) ought to haue been regarded among you, specially seying it was not procured on my behalfe, but brought to light by your own selues. I as concernyng my selfe haue no nede to bee commended by mans witnes, but I do repoze vnto you Johns witnes of me: not because I (who care nothing for worldly glozy) would be the more made of among you: but to thirtent that you, whiche so muche regarde Johns auctoritie, should credite me, of

He was a burning & a shining light.

whom he hath bozne witnes: whereby ye may ercheue the condemnation of infidelitie, and thozowe faith obteyne saluacion. John doubtles was a great man, yet was not he that light which was promised to the worlde, but only a burning candell tynded at our fyre, and geuyng light by our light. And yet whereas ye ought at his telling & declaracion to haue made haste to the true light which doeth alwaie illuminate euery man that cumeth into this worlde, ye had leauer for a shorte time to boast and glozy in his light, than to embrace the true light which geuerh eueclasting glozy, & is neuer darkened nor dyeth. John gaue light before the sonne, as one that should immediately geue place to the same, and be derkened thozowe the shining of the true light. You would haue taken hym for Messias which denyed himselfe to be woorthy to vnleuse the latcher of Messias shoes. Why doe you then so litle regarde his witnes that he bare of me, seeing in other thynges ye haue had so good an opinion of hym? I do not depende vpon Johns witnes, but yet I would wishe that ye would geue credite vnto it, that ye do not perishe thozowe infidelitie. And though ye do not beleue his witnes, yet haue I a more certayne testimonye of my selfe, that is to saye my fathers testimonye & witnes, who is greater than John, and whose witnes cannot be reproued.

But I haue greater then & witnesse of John.

There is no recorde more sure than the very dedes that a man doeth: yf ye do perceyue those workes to be woorthy for God whiche ye haue seen me doe, they beare sufficient witnesse of me that I do nothyng of my selfe, but by him whiche for your saluacion hath sent me into the worlde, wherfoze ye haue no cause whereby to excuse your infidelitie, and diminishe my credence, as who sayeth I alonely were myne owne witnesse, and did declare great thynges of my selfe. Ye haue Johns witnes, whiche among you is muche regarded and taken to be very weightie, howbeit in dede he rather nedeth my witnesse leile he seime to haue bozne false witnes. Ye haue the testimonie of my workes, so that

For the workes whiche my father hath geue me to finish. &c.

that now ye nede not to beleue any mannes sayinges when ye loke vpon the dedes themselfe. And if all this dooe not satisfie your vnbeliefe, yet haue ye heard at Iordane the voice of my father from aboue bearing witnes of me. But yet my father (forasmuch as he is a spirite,) neither hath voice whiche may be perceyued with mannes eares, nor fourme or shape that may be seen with bodily eyes. For Moyses did neyther heare hym, nor see hym in the very fourme of his owne mere nature, as you suppose he did. Onely his sonne hath seen him, and heard him after that sorte, yet neuertheles he hath made himself knownen to your senses, by some kynde of voice, and thoroowe some maner of fourme. He spake to the Prophetes, and by the Prophetes hath spoken to you. He hath spoken to John, and by John to you, but vnto me he hath spoken as he is of his owne very nature, and by me he speaketh vnto you. If ye can make no excuse but that John did beare playne & manifeste witnesse, why do ye not beleue hym? If ye thinke that God in very dede did speake, and was seen of Moyses and the Prophetes, wherfore do ye not credit those thynges whiche he hath spoken by them?

Ye haue
not heard
his voice at
any tyme
nor seen his
shape.

Searche the scriptures, for in them ye thinke ye haue eternall lyfe. And they are they, whiche testifie of me, and yet will ye not come to me that ye mighte haue life. I receiue not praise of men, but I knowe you that ye haue not the loue of God in you. I am come in my fathers name, and ye receiue me not, if an other come in his owne name him will ye receiue. Howe can ye beleue, whiche receiue honour one of an other, and seeke not the honour that cometh of God? Do not thinke that I wil accuse you to my father. There is one that accuseth you, euen Moyses, in whome ye truste. For had ye beleued Moyses, ye would haue beleued me, for he wrote of me, but ye fe beleue not his wytynges, how shall ye beleue my wordes?

The texte.

Merely ye beleue that the scriptures are come from God: and albeit you doe diligently occupie your selves in searchyng of them, and put the hope and felicitie of your lyfe in them, yet euen as ye would not beleue John, (to whom in other thynges ye gaue very great credite,) when he bare witnes of me: so you beleue not the very scriptures in that whiche is the chiefe poynte of all: for they promyse lyfe, but through me.

The father doeth there beare witness of me, & promiseth that he will sende his sonne, by whom men shall be saued. But as ye haue heard John and not beleued hym, and also the voice of the father and not geuen credite vnto it: so neyther the witnesse of the lawe nor of the Prophetes sticketh in your myndes. And altholigh ye haue theyr bookes euer in your handes, and their wordes alway in your mouthes, yet do ye reiecte hym whom those scriptures do promyse: and do not beleue hym whom the father hath sent accordyng to the promyses of the Prophetes: & wheras there is none other entrie into life but by me, whd hath been approued to you by so many testimonies, yet ye wyll not forsake all thing and come to me, wherby ye may obtaine life without difficultie. For the gate and entrie of saluacion is to haue beleued the sonne whome the father sent. There is no cause why I should seke for worldly glozy amonges you by the testimonie of John, or the Prophetes, but I am sory for your destruction, which through your incredulitie dooe in maner enuy your owne saluacion. And besides that I leaue you no maner of excuse to make for your selfe, if you will not beleue: for I haue brought forth thus many witnesses, whiche

The paraphrase of Erasmus vpon

whiche in other thynges be of very great autoritie among you : and onely in matters concernyng me (for whose cause all thynges wer wytten & spoken,) ye doe not alowe them : ye pretende to worshippe and loue God, ye haue the prophetes in reuerence by whom he spake: and yet you do dispise him, which was promysed of God: and doeth declare hymselfe by his workes what he is. This is a playne argument that ye worship God with counterfaicte holynes, and that ye loue not God in dede, whom the lawe commaundeth you to loue with all y^e power of your soule, and your strength, in as much as ye contemne and regarde not his sonne. Therfore your infidelitie is not for want of witneses, but for lacke of true loue towarde God. You loue worldly glory, you loue money, you loue pleasures, and to get these thynges you misuse your selves with false pretence of religion. But ye persecute the sonne of God : because he teacheth those thynges, whiche be contrary to these your wicked desires, albeit his teaching agreeth with the will of the father. These thynges declare that ye loue not God with your herte. For he whiche loueth doeth also beleue and obey : and whoso loueth the father cannot hate his moste intierly beloued sonne. In lyke maner he that loueth the sencer, cannot mislike and contemne the messenger. specially considering I couet neither glory, kingdom, nor riches among men, but onely the glory of my father. And also I couet that, to the intent you may be saued. You see workes worthy for God, and yet I doe not ascribe the worldly prayse to my selfe, but to my father, who worketh by me. Therefore although ye would seme religiously to worship my father : yet ye do not receyue me who am come in his name, and doe none other thyng but that which he hath prescribed vnto me. And looke howe peruersely you do discredit me, who cummyng in my fathers name do freely offer lyfe and saluacion : euen so fondely shall ye beleue whosoever climeth in his owne name, presumptuously taking vpon him the glory of God, and therewith attendeth his owne busines and not Gods, bringing suche thynges vnto you as may leade you into eternall death. If ye loue God, why do ye murmur and crie out against him that seeketh his glory? If ye loue euertlastyng lyfe, why do ye reiecte the autour of lyfe? If ye accompt hym wicked whiche chalengeth the glory of God to hymselfe, wherfore then do ye receyue hym which doeth presume falsely to take vpon him the glory of God: what is then more to be sayed, but that ye must nedes confesse your holyness towarde God to be but fayned? ye worship God with wordes, with outward obseruaunces, and ceremonies, but ye hate hym in very dede : ye haue alwaye in your mouth, the temple of the Lord, the temple of the Lord, the temple of the Lord, but your herte is set vpon rychesse. Ye talke muche of the lawe and the prophetes, but in your herte ye couet and desire worldly prayse : you bee euer sprayng of these wordes of the lawe, loue thy Lord God with all thy herte, & thy neighbour as thyselfe, but in your hert remaineth enuy, hatred, and manslaughter. To deserue prayse before God is the true prayse in dede. True godlynes is to geue and ascribe all glory to God. Therefore howe can ye beleue me setting furth to you none other thyng but Gods glorye, when you despying the true glory which procedeth from God, goe aboute to seke false glorye and prayse amongst men, one of you flatteryng an other, and enuying that God shoulde haue his owne due prayse and glory: sekyng also vnder a false pretence, to be thought holy before men, and not regardyng the sincere and pure conscience

whiche

Ye haue
not & loue
of God. &c.

whiche God beholdeth, whyles yettrauail to get the vile lucre of this world, yelose eternall life. Therfore it is no meruail though God be angrie with you whom yeresist so stubbernely. Thinke not that I, of any desyre to reuenge the contempte ye haue me in, will accuse you to my father. I nede not to be your accuser. Moses hymself shall accuse you, whose auctoritie you amongst you take to be right holy, & in whō ye put veray great trust, takyng whatsoeuer he wrote as a thing spoken of Gods owne mouth. But as ye pretended but a feyned reuerence towarde Iohn, whose witnesse concernyng me you do not belieue: and as ye do shewe your selves to regarde the sayinges of the Prophetes but feynedly, in that ye do now persecute hym, whom they haue promysed, fynally as ye do vntruely worship god, whose woordes ye do not acknowledge, whose sonne ye do hate: So ye do honour Moses but after a feined sorte, whose auctoritie ye set little by in y^e thing, wherē ye ought moste to regarde hym. And yet euen very he hath written of me, for when your elders beyng agreued with the terrible voice of God, and with the perillous fyre, made intercession that from thenceforth they myght no more heare the voice of God, or proue that dreadfull fyre, God did graunte theyr requeste, and promysed Moses that he would raise vp an excellent Prophet like vnto himself, whiche should cum of your brethren, whose gentle and pleasant voice not fearyng men with threatenynge, but alluryng them to saluacion, it should behouethem to heare. But God did threaten punishment to hym that would not obey this Prophetes woordes, saying: Truly I will be reuenged of hym whiche wyll not heare the woordes that he shall speake in my name. And again he commaundeth hym to be destroyed whiche will heare a Prophetes cunnyng in his owne name, and speakyng suche thynges as God hath not commaunded hym. Therefore none other shall more accuse you before god than Moses your frēd, whose wytynges ye contemne: he hath promysed that I should be quiete, gentle, and should speake all thynges accordyng to Gods will. Suche a one am I beyng here presente, and yet ye refuse me, he also commaundeth that person to be killed, whiche shall cum in his owne name and speake of his owne spirite. Suche a one do you embrace & make much of, for the hatred ye beare to me, as one that is more agreable to your wicked desyres. Therefore you be not onely stubberne against me, but also against Moses hymselfe, whose promyses you do not credite. For truly if ye beleued Moses, ye would credite me also, whom he hath promysed, and whose sayng he hath commaunded to be beleued. Therefore it is no meruail though ye belcuenot my woordes, whō ye do openly contemne as one that is but a meane simple person, when ye geue no credite to Moses wytynges, whose auctoritie ye would seme to haue in so great estimation, and of whom ye haue so notable an opinion. With these sayinges our Lorde Iesus beyng the light & trueth, did reprove and disclose the feyned religion of the Iewes, a thyng as muche contrarie to the godlynes of the gospell as may be, to the intente he would make it euidently knowen to all men, that they through theyr owne faulte and deserte did perishe, whiche would not be moued with so many recordes and testimonies of him, nor be allured by his benefites & gentle woordes, nor feared with his threatenynge, neyther prouoked to fayth by the desyre of eternall lyfe, nor yet turne from theire infidelitie for feare of hell. But if Iesus had spoken these thynges among the Samaritanes or the Gentiles, specially causyng his woordes the better to be

The paraphrase of Erasmus vpon

beleued through miracles, they would haue been conuerted to penance. But the Scribes and Priestes of Hierusalem make no aunswer to these thynges, whiche they could not reprove: but yet neuerthelesse they do still remain in their murderouse thoughtes: & procure his deathe, whiche offereth to them the benefites of eternall lyfe.

The. vi. Chapter.

The texte. After these thinges, Iesus went his way ouer the sea of Galilee, whiche is the sea of Tiberias: and a great multitude folowed hym, because they sawe his miracles, whiche he did on them that wer diseased. And Iesus went vp into a mountaine, and there he sate with his disciples. And Easter a season of the Iewes was npe.



Nowtherfoze, to geue place for a tyme to their furie, and to withdraue hymselfe from amongst those that swelled in pride, through an opinion they had in theyr false feyned religion, and in theyr vnerpente knoweledge of the lawe, Iesus presented hymselfe to more plaine meaning men: goyng not now again into Cana, but into that Galilee whiche lyeth beyonde the great lake Tiberias, takyng that name of the citie Tiberias: whiche citie Tiberius the Emperour buylded vpon that ryuers side. And a great noubre of folke folowed him goyng thither, partely beyng moued so to doe of the great minde they had to his miracles, because they had seene him heale men of theyr diseases by a rare and straunge power, partely because that they whiche wer sicke of incurable diseases might be holpen of hym, and partely for that they desyred to heare his doctrine. But when he sawe the feruencie of that disordred and confused multitude to be so greate, that forgettyng prouision of vitels, they went farre into the Deserte with him: now to make his disciples mete for the myracle (to whom moske specially he would haue thethyng that he should worke to be known and imprinted in theyr hertes, for as yet they wer but rude and ignoraunt:) Iesus I saye, gote hymselfe secretly vp into the mountayne, and his disciples with hym: teaching euen by the same dede, that albeist he whiche professeth hymselfe to be a shepheard of the people, do accompany hymselfe ofte with the meane and lowe sorte to profit them, yet it behoueth suche a one to eleuate and lifte vp his mynde to more high thynges so ofte as through holy studie or praise his mynde is to be stirred and prouoked to the contemplacion of heauenly thynges. The people abideth benethe vpon the plaine grounde, and only Iesus disciples went vp with him, for it behoueth bishops to be without all bile care of temporall thynges: and as men that haue mounted higher, to contemne those thynges whiche the ignoraunt people setteth muche by. Therfoze Iesus beyng sumwhat separate from the people, setteth hym down on the hyll, accompanied with his disciples, but so, that he might loke vpon the people: for bishops ought not to go backe from Christe, although the comon people sticke muche to lower thynges.

And in dede aboue all in the hill is conuenient for men to sitte, that is to saye, in studie of celestiaall thynges muste men take reste: and as for lower and inferior matters (whiche thynges are to be handled and gone about as charitie,

ritie, and tyme requireth) men must rather walke therin, then sit downe and reste. For our mynde ought not so to be delited in the contemplacion of hye thynges, that we fall to be careles of our common flocke: for the solitarines of bishops ought to be to this ende, that they more liuely and better instructed, might repayre again to loke to the peoples profit. Neither doeth it beseme them whiche are in Christs stede to leaue company for bankettyng, wantonnesse of bodye, dicing, huntynge, or suche lyke inordinate pleasures: but through quietnes to renewe the mynde (whiche befoze was muche busied and werie with moze lowe and meane busines.) And to make the same by pure desires, instante praier, by holy study and deuout comunicacion, mete for the office and ministerie of the ghospell. Moreouer whylest these thynges were doen in Galile, Easter was at hande: A feast whiche the Jewes kepe very religiouslye. For herfoze if he had sought for to haue been noted of theyr religion, it had been moze conuenient for him now at this tyme, to haue been at Hierusalem, but to shewe sum likelyhood that in tyme to cum their house should be leaste desolate after the Jewes wer once becom rebels against God through incredulitie, and also that after the holy ghospell should be openly sett forth, all theyr carnall wurshiping of God should cease, and there shal ly the feast of Easter to be mozte specially celebrate, where as (worldely affections renounced and put away) the mynde should be bzought vnto the loue of celestiaall thynges: vpon these considerations (I saye) Iesus had rather be among the people of Galile in deserte solitarilly, then at Hierusalem in the temple.

When Iesus then lift vp his eyes, and saw a great company cum vnto hym, he sayeth vnto Philip. Whence shall we bye bread, that these may cate? This he sayd to proue him, for he hymself knewe what he would do. Philip answered hym. Two hundred penyworth of bread are not sufficient for them, that every man may take a litle.

Now then when Iesus had opened his eyes and looked vpon the people, perceiuyng thenoumbze to be excedyng great, he so prepared the myndes of his disciples towardeg true credence of the miracle, that first he would haue the lacke of meate well marked and considered of them, and also that the multitude whiche stode beneath in their sight was innumerable: besides this that there was but very fewe loaves whiche they them selves with theyr owne handes should take vnto Iesus, and from hym distribute the same among the people. Finally, how that there should be leaste many baskettes full of broken meate, whiche the same disciples should gather together as fragmētes of the feast. And all this would Iesus haue them to consider, because they should not be ignoraunt in the thyng, neyther afterward for great the same. For he knewe that as yet his disciples wer but of small vnderstanding and for getfull. Therfoze to proue what mynde Philip was of, and litle by litle to make hym beleue better the miracle, Iesus sayeth vnto him: where shall we bye bread that this great noumbze of people may haue sum what to cate? Our Lorde Iesus asked thesethinges, not that he was ignorant what store of bread and other vitels they had, but partely (as was sayd euen now) to cause his Apostles moze aduisedly to confydre the miracle: and partely also for all men myght knowe how without care of bodilye sustenance the disciples wer whiche folowed Christe, and how well contented with common and homely meate. But Philip, as yet loking for no miracle, although he had

Whence shall we bye bread that these may cate.

The paraphrase of Erasmus vpon

scene Christe before turne water into wyne at the mariage, when he wayed well how lytle money they had to succoure theymselfes withall, and further what a great multitude of men there was, he answered: Sir, why speake you of bying breade? I assure you, in case we bestowe twoo hundred pence in breade, yet wyll it not beinough, I meane for to satisfie these menne, whiche by reason of long abstinence are very muche an hungred, it wyll not so relieue them that euery one eatyng but a littel maye escape thereby the perill of famishyng.

The texte. One of his disciples, Andzewe (Symon Peters brother) saith vnto hym, there is a lad here, whiche hath fīue barly loaves, and twoo fishes: but what are they among so many? And Iesus sayed, make the people sitte downe. There was muche grasse in that place. So the men satte downe in numbze about fīue thousand. And Iesus toke the bread, and when he had geuen thankes, he gaue to the disciples, and the disciples gaue to them that were set downe, and they ate of the fishes as muche as they would.

When Philip had spoken thus, Andzewe (brother to Symon Peter) beyng sunewhat wyser, lifted by his minde to sum hope of a miracle. Howbeit, as yet with no full confidence: for he had scene the water turned into wine, and therfore dyd not altogether mistruste but that the loaves also might be multiplied, neuertheles as he thought, none other wyse then after a moderate porcion, so that of fewer loaves, the lesse bread, and of mo loaves more breade should encrease. Wheras Iesus (of truthe) had no nede at all of any matter to make breade of, who createth euen of nothyng what he will, and when he will. Andzewe therfore sayed, here is acertain bope that hath fīue barlie loaves and twoo fishes, but what can so litle do to so great a multitude, beyng already hungrie?

Iesus saith make the people sitte downe. When Iesus sawe they perceiued the lacke of meate, and pondered what a multitude there was, he entendyng to stīere by their mindes to loke for a miracle, commaunded his Apostles to see the people placed and set downe by pon the grasse, wherof in that place was great plentie. The Disciples doe not now aunswer again, and saye, what nedeth it to haue them sette downe when we lacke meate to sette before them? For that whiche we haue in store will not suffice our selues: but simply they without more ado obeyed Iesus commaundement, and caused the people to sit downe in ordze, as it were to a feast. The people also lyke simple plain men, trauked well, and did obedyent: ly as the Apostles badde them, although they sawe no prouision of meat.

And Iesus toke the bread. &c. There was that satte downe almost fīue thousand. Iesus therfore toke the fīue barlie loaves, and when he (after his customable maner) had geuen thankes to the father, he brake them, and so toke them to his disciples to distribute the same vnto the people, then framyng and fashionyng them, that by this cozporall similitude, they should enure themselues to please well the shepherdes: and beyng ministers of the ghospell, to feede and nozīshe the soules of Christes flocke with spirituall foode. For he is that very bread, whiche came downe from heauen, to geue eternall life to them that desyroully eate therof. This breade verily do byshoppes bestowe and minister vnto the people, but from no where els, then out of Christes handes, and not without rendyng thanks to the father of heauen, of whom we must knowledge oure selves to haue receiued whatsoeuer apperteineth to the saluation of mankynde.

And

And vnto whom as to the very auctour, our lord Iesus referred all notable thynges whiche he did here in this worlde, monishyng vs therewith by the way, that in case we should haue any excellent vertue in vs, we should not chalenge the praise therof, but cleerly put from our selues all the glozve of the same, and geue it vnto God, from whom procedeth all thynges that of right deserue praise.

Furthermoze, Iesus did euen here now the same thyng by the two fishes, that he had befoze done by the fiue loaves, deliueying it vnto his disciples, and at his will and pleasure, the meat did encrease betwene the hādes of the dealer of it, so muche in quantitie as he knewe would suffice theim all, yea and also a great deale moze, to make the myracle the better to be beleued.

When they had eaten enough, he sayeth vnto his disciples: Gather vp the broken meate whiche remaineth, that nothing be lost. And they gathered it together, and filled twelue baskettes with the broken meate of the fiue barley loaves: whiche broken meate remaineth vnto them that had eaten. Then these men (when they had seen the myracle that Iesus did) sayed, This is of a truer the same Prophete, that should cum into the worlde. The text.

Finally, when that great company was well filled with meate, Iesus setting foorth the certaintie of that dede by an other profe, least any man should fynde faulte and impute the thyng to be a delusion or a countrefayt thyng, sayed thus to his disciples: Gather vp the broken meate whiche is left of the feaste, that nothing be lost. And they founde so muche broken meate after euery one had eaten his fyll, as filled twelue baskettes. The bountifull goodnes of Iesus augmented that scarcitie and small stoze of vitayles (that is to wote, of fiue loaves and two fishes) into this so great plentee, to teache vs by the way that we should not niggardly do our charitie vnto the poore. But by this his myracle muche moze he teacheth howe that it behoueth hym whiche hath taken vpon hym the charge to feede the flocke of Christe, largely to bestowe out of the riche treasurie of holy scripture whatsoeuer apperteineth to instructe, to counsaile, to comfozte and encourage theym that needeth suche foode.

Moreover: when they whiche had eaten enough at full, wer not ignoraunt how there was at the fyrst founde out but fiue barley loaves and two fishes, and had alreadye seen so many baskettes full of broken meate remaine, they begonne highly to repute of Iesus, saying: Truly this is that same Prophete whiche hath long tyme been looked for, to cum into the worlde. This is euen the nature of the common people, they do sooner fele the benefite of the bely then of the minde. They had seen greater miracles, yet dyd they neuer geue hym so hye a prayse. Plenty of meate could cause them speake thus.

¶ When Iesus therefore perceyued that they would cum, and take him vp to make hym a kyng, he departed agayne into a mountayne hymselfe alone. And when euen was nigh cum, his disciples met him vnto the sea, and gat vp into a ship, and came ouer the sea vnto Capernaum. And it was now darke, and Iesus was not cum to theym. The text.

And at this present, (because as yet they wer ignoraunt and grosse, loking that Messias shoulde cum to get hymselfe a worldly kyngdome) they

The paraphrase of Erasmus vpon

did consulte among thein selues to take Iesus, and make hym theyr kyng, wel assuryng them selves therof, that in case they might haue suche a kyng they should haue plentie of al thynges, vittayles enough, riches, libertie, and o: ther wo:ldely commodities aboundantly.

But Iesus whiche did couet an other maner of kyngdome, and came to teache vs to contemne riches, pleasures, and wo:ldely glo:ye, knowyng right well what they intended and went aboute, did now agayne secretly conuey hym selfe to the hill (from whence he came downe to the people.) from theym that called hym to a kyngdome, he withdrew hym selfe priuely all alone, so that no man could perceyue his goyng awaye: but of his owne free will he meteth theym that pulleth hym to the crosse, therein geuyng a playne example to the that should hereafter be his deputies. for he can neuer preach the ghospell purly, that loueth a wo:ldely kyngdom and pompe, whiche thinges spirituall shepherdes ought so litle to seeke for, that it behoueth thein to refuse those thynges though they be freely geuen thein. for the kyngdome of the wo:ldde agreeth not with the kyngdom of heauen, no more verely then darkenesse and light acco:rdeth.

So when the disciples had long looked for theyr maister in the hyl, and euenyng was now at hande, lest the darkenight should cum vpon them beyng in deserte, they went doune to the lake to rowe ouer vnto the citie Capernaum (for Iesus had there a lytle place to repose hym selfe in) well hoppyng eyther that he in sum other shippe should mete them as they wer saylyng ouer the lake, or at the leaste they should fynde hym in the citie. And it was darke already when they prepared theyr passage ouer: neither did Iesus in the meane while cum to his disciples, beyng long and muche looked for of theym, knowyng well enough how muche they wer agreed with his absence.

But Iesus in hie was through his absence to make his disciples moze desyrous of hym, and therewith also to teache in what great daungier we be in, what great darkenes, what wo:ldely trouble hangeth ouer vs, as often as we be disseuered from Iesus. In the meane whyle a matter was prepared for a greater miracle.

The text. And the sea arose with a great wynde that bledw. So when they had rowen about a xlv. or. lxx. furlonges, they sawe Iesus walkyng in the sea, and blyatyngh vnto the shippe, and they wer afrayed. But he sayeth vnto them: it is I, be not afrayed, Then would they haue receyued hym into the shippe, and immediatly the shippe was at the land whither they went.

The lake was so great that they called it the sea, whiche the night made moze terrible. And to make it moe waies daungierous then one, they hadde the windes so outragious against theym, that the lake was excedyng rough withall: yet neuerthelesse the disciples wer so desyrous of theyr maister, that they did aduenture to rowe vpon the water. Now therfore, when they were farre from the land and hadde rowed vpon a fyue and twentie or thirtie furlonges, beyng almost in dispaire of theyr liues, our Lorde Iesus was cum nigh vnto theym vnlooked for: not withstandyng the darkenesse they se hym goyng on foote vpon the sea, as though he had troden vpon the hard grounde: to declare hym selfe thereby lord not onely of the yearth but of alle elements also. And of trueth the charitie of the ghospell hath eyes and can see men in the darke, neyther is there any night where Iesus is present, no: any deadly

deadly tempest wheras he is nigh, that maketh all thynges cleare and caulme. But now when our Lord was cum nigh vnto the shippe: the disciples were sodainly aferde, and becausethey could not well see and perfectly discern in the darke: they now suspect the thyng to be but as it wer a vision in the night, a ghoſte or ſuche lyke as the vulgar people beleue many to be ſcene of theym that ſayle by night.

Nevertheless, to put theym out of all feare with ſpeakyng vnto theym in his owne propre voyce (whiche they knewe, and wer well accuſtomed therewith) Jeſus ſayd vnto them: it is I, be not afrayed, ſygnifyng therby that ſuche as haue the aſſiſtence of our Lord Jeſus, ought not to be afrayed of worldly trouble, be it neuer ſo great and fierſe. All they truly whiche in ſimplicite and plainnes of heart do conſtantly and faithfully depende vpon hym, hath hym preſent euen to the worldes ende. Now the diſciples beyng boldened at the voyce of their maiſter, wer deſirouſe to take hym into the ſhippe: for euen they betylve wer ſumwhat afrayed, whoſe truſte and hope yet was both weake and vnconſtant. But to thintent that our Lord Jeſus might declare to his diſciples the whole thing þ was doen, to be wrought by his diuine power, and that the ſtorme was not ſwaged and ceaſſed by caſualtie, the ſhippe which incontynently befoze was toſſed hyther and thither a farre of from the ſhoze, did ſodainly ariue to the land, wherunto they intended to goe. The diſciples (whoſe fayth was to be framed and confirmed by all the wayes that could be poſſible) by theſe proues and tokens dyd moze diligently impiet in theyr myndes this miracle.

The day folowynge when the people (whiche ſtood on the other ſyde of the ſea) ſaw that there was no ſhip there, ſaue that one wherein his diſciples wer entred, and that Jeſus went not in with his diſciples into the ſhip: but that his diſciples wer gone away alone, ſomewhat there came other ſhips from Tyberias vnto the place, where they did eat bread, after the Lord had geuen thanks. When the people ſawe that Jeſus was not there, neyther his diſciples, they alſo toke ſhippyng and came to Capernaum ſeekyng for Jeſus.

The text.

And in dede the people wer not altogether ignozant of this ſtrange thyng and miracle, for the next day after theſe thynges wer doen, when the multitude whiche remayned ſtyll on the other ſyde of the water, ſaw that none other ſhippe was there, ſaue that one wherein the diſciples went ouer, whom when they ſawe ſhootyng of the ſhoze, they wer well aſſured that Jeſus went not with his diſciples into the ſhip, but that they went away alone: The people (I ſaye) meruailed to what place he had ſecretely withdrauen hymſelfe, for ſo muche as not withſtandyng the multitude whom he had fed the day befoze dyd muche deſire and long for hym, yet in the moynyng dyd he no where appeare: But yet ſuppoſyng that he would not be very long abſente from his diſciples, whiche wer already gone ouer, euen theſe folkes alſo wer determyning to rowe ouer the water to proue yf they could fynd hym on the other ſyde. And there was preſent at that ſame tyme certayne ſhippes which had cum not from Capernaum, but from Tyberias, a citie alſo ſtandyng by the ſea ſyde, nigh vnto the place where they had been fedde, and eat their fyll with v. barley loaves, wherewith beyng ſatiſfied they gaue thanks to god whiche had ſent to his people ſuche a prophete. Therfoze when theſe ſhips wer in a readineſſe to cary ouer the people, and Jeſus that was muche ſought for, could no where be founde, the people toke ſhippyng there to ſeek Jeſus becauſe he had

The paraphrase of Erasmus vpon

there a resting place, and because they also knewe that the Apostles were sayled ouerthyther:

The texte. And when they had found hym on the other syde of the sea, they sayd vnto hym: Rabbi, when camest thou hither? Iesus answered them and sayde: Verily, verily, I saye vnto you: ye seeke me, not because ye sawe the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meate that perissheth, but for that which endureth vnto euerlastyng lyfe, which meate the sonne of man shall geue vnto you. For hym hath god the father sealed.

When they had founde Iesus here, and sawe that he had passed ouer the lake, and knowyng right wel that there was no shyppe to conueigh hym ouer, muche meruaillyng by what meanes he could passe ouer the water, asked of him, saying: Master when camest thou hither? desyryng to gather by þ very tyme how he had passed ouer. For they supposed euen this thyng also to be doen by miracle, lyke as he had the day past fedde a very great multitude. But the feruencie which they had the day before, wherby the other day they went about to force him to a kingdom euen against his will, was now well cooled. And lest Iesus should seme to auant his owne power, he maketh no aunswere to these thynges: to the intent they should be more credibly enforced of the miracle by his disciples, and also by euident proufes therof. But Iesus did sore rebuke and earnestly reproue the affection of the multitude (as not onelye vnconstaunte, but also rude and grosse, and farre vnnete for the doctrine of the ghospell,) because that albeit they had seene greater myzacles which did more proue his diuine power, yet neuertheles one plenteous dyner dyd more styre them then the desire of eternal saluacion: And they set more by bodely sustenance (wherwith that thyng is now and then and but for a time releued, which within a whyle after shall peryshe) then they dyd hunger after that meate, without which the soule doth euerlastyngly perishe.

Finallye, he dyd correcte theyr grosse iudgement of hym: wherby they thoughte he did woork his myzacles to the intent to deserue there with, at the rashe peoples hand a worldly kyngdome: wheras Christe in very deede (according as the tyme required) did shewe sum proufe of his diuine power by certaine miracles, for none other cause surely but that through sensyble and bodily thynges, he myght cause more credite to be geuen vnto his doctrine: which promysed those thynges that cannot be perceiued with bodily senses. And by this way also to byng by those (that wer yet rude and weake) by certaine degrees, to the capacite of more hye thynges. Lyke as a trustie master would wishe, that (if it could be) his scholer should forthwith take and vnderstande his whole science, yet for a tyme he fourmeth and fashyoneth the rude and vnframed witte with certaine principles, vntyll he haue brought hym vp to the perfecte knowledge of his facultie, so that he shall after nede none of those introduccions. And though the teacher do not teache the very letters and his first rules without werines, yet he doth beare that tediousnes and weare it away with the hope of profityng his scoler, labouryng all the wayes he can, to get hym soone out of those course principles. Therfore Iesus to declare here also his godhead, in that he knewe their thoughtes, when he sawe the people had now agayne recourse vnto hym, for the desire of suche miracles which should rather fyll the belly then instructe the mynde: He toke occasion of the meate that he had once geuen them, to teache them what

what foode they ought to haue most desired. The effecte of his saying was this. Verely this thyng is true (saith he) whiche I wyll tell you: ye call me maister, not because ye be muche desirous of my doctrine whiche is all spirituall, but because yee seeke for worldly pleasures and small commodities, whiche are moze esteemed of you then thynges whiche doe farre excelle them. And at this presente ye do seeke me with great affection, and yet (I wisse) not so muche for to see miracles, whiche ought in dede to assure you to mynde celestiall thynges, but yesterdaies chere dooeth moze prouoke you, then that ye be enamoured of godly power: And ye coumptest a great matier yf a manne fede your body withoute your charge. It is but a small matier to feede this body, that otherwyse must nedes decay and be destroyed: neyther shall they that be desirous of the doctrine of the ghospell lacke meate. Therfore turne all your care to get that foode, whiche where it is taken, doeth not perishe by digestion, nor dooeth prolong life of the body for a short tyme, as the common materiall sustinaunce doeth, and yet within a while hunger cummeth again: But get suche foode (I saye) as caryeth styll in man, noyng the soule with spirituall foode: and geueth eternal life therunto. The sonne of man will geue you this excellēt bread, if he perceiue that you do long and hunger for it. For certainly God willyng to geue eternall lyfe to man: kynde, did specially appoint this sonne of man geuyng vnto him power, and with miracles bryngyng hym to great estimacion, that he should geue spirituall foode to all that desyre eternall lyfe. And also for this purpose he gaue vnto the same, power and auctoritie: a with miracles broughte hym to great estimacion. For Iesus came not into the worlde to get vnto himselfe worldly honour, or to make men blessed with worldly commodities: but he came rather about this busines, that is to wete, to lift vp men from vile filthy cares, to care and studie for heauenly thynges.

Labour not
for fmeate
which peris-
heth.

Then said they vnto hym: what shall we do, that we might worke the worke of God? The text.
Iesus answered and sayd vnto them: this is the worke of God, that ye beleue on him whome he hath sent. They sayd therefore vnto hym, what signe shewest thou then, that we may see and beleue thee? what doest thou worke? our fathers did eat Manna in the deserte as it is written: He gaue them bread from heauen to eat.

When as the rude and ignoraunt people (minding altogether their bealy) vnderstode not these thynges, no nor once considered them, they answered Iesus on this wyse. For so muche as thou counellest vs to worke a certain meate, that should still remaine in vs, and bring with it euerlastyng life, what shall we do therfore, that we may worke those thynges whiche are mete for God, and that we may deserue eternall lyfe, for whiche causes you saye that you wer sent into the worlde? Iesus beyng nothyng offended with this so grosse an answer, procedeth by litle and litle to call them from their fondnesse to moze perfit thynges. If ye aske (sayth he) what is the worke whereby ye may deserue to haue God, whiche is a spirite and is pleased with spirituall thynges, ye shall vnderstand: that it is no sacrificyng of beastes, no keepyng of the Sabbath day, no outward washynges, no choyce of meates, no religion of garmentes, nor other thynges whiche doeth consist in corporal ceremonies: but this is the worke whiche god requireth of you, to beleue his sonne whom he hath sent, and by whom he speaketh vnto you: lest he should

This is the
worke of
God that
ye beleue.

The paraphrase of Erasmus vpon

What si-
gne betwee
thou the .gc.

seme to graunt euerlastyng lyfe to you that be vnthankful persones, or rather vnworthy suche a benefite. The people whiche chalenged a wonderfull religi- on through the obseruyng of Moses lawe, made now aunswere vnto these thynges, not onely grossly, but also vnkindly and wickedly, and say: If you take vpo you a special auctoritie aboue our elders, whose auctoritie we haue hitherto folowed, shewe sum profe and lesson of thine auctoritie geuen thee of God: that vpon sight therof we may beleue not thy wordes but thy deedes.

For it is no reason that without sum wonderous signe we shoulde beleue the whiche in wordes takest arrogantly vpo the this auctoritie. Neither woulde we rashely haue geuen credence vnto our forefathers, but that through a token whiche came from Heauen, they dyd certysy vs of theyr godly auctoritie. Our auncetours dyd eat Hanna in the wilderness vnder Moses that was their guyde. This was of truth the bread of god, an heavenly foode whiche did not putrifie, as it is wryten in the Psalme: he gaue them celestiall bread to eat. Therfore by reason of this wonderfull thyng, the people then beyng moued, obeyed Moses. And in case thou canst do the lyke or els sum greater thyng, we wyll also beleue the. For yet did this so grosse, so vnkind, so wicked an aunswere of the people, make the gentleness of Iesus weary, from allurynge them to the knowledge of spirituall thynges. For first of all they require sum straunge token, as though they had neuer seen any myracle before: neyther be they contente with euery kynde of miracle, but as men that would go before hym in all thynges, they prescribe hym what kynde of miracle they would haue hym do, and to conclude, amongst so many wonderful doynges that are red to be doon vnto the olde ancient Jewes, they picke out that chiefly whiche aperteineth to fedying: so muche care had they of their bellye.

The text.

When Iesus sayd vnto them, verely, verely, I say vnto you, Moses gaue you not that bread from heauen, but my father geueth you the true bread from heauen. For the bread of God is he whiche cummeth down from heauen, and geueth lyfe vnto the worlde.

Therefore Iesus as it wer dissemblyng the ignorance of the people, thus lytle by lytle bringeth them to the perceyving of spirituall thinges, saying: If Moses auctoritie be therfore weightie and regarded among you, because he gaue you Hanna from heauen, and ye honour it as heavenly foode because it came down from heauen: god is most then to be thanked herein, from whom Hanna did flow, and to whom the glory and prayse of all myracles is due. For neither Moses coulde do this thing of himselfe (who was nothing els but gods minister) neyther was that bread very heauely bread in dede, althoughe Dauid that wrote the Psalmes call it bread of heauen: for it came not from very heauen, but it rayned down out of the ayer, lyke as byrdes lyuing in the ayer are called byrdes of heauen: and truly this Hanna was but onely a figure of the heavenly bread. And euen as god gaue corporall bread to a carnall people by Moses, that serued him in the worlde, so now my father by his heavenly soonne geueth vnto you as to a spiritual people, that bred whiche vndoubtedly came from heauen: and doeth not onely fyll and faciatte the bodyes for a tyme, but geueth immortallitie of soule to them that will receiue it. That was but materiall bread, and gaue lyfe onely to the body for a tyme, and how great a benefite so euer it was, yet dyd it profit but the people of one nation alone: but the bread that I speake of is neyther corporall, neyther did it distill out of the ayer, but did procede euen from very god hymselfe, and is of suche efficacie, that it geueth

it geueth lyfe, not to bodyes but to soules, and not to one sorte of people alone, but to þ whole woꝛld. As touchyng the autour therof (in case ye passe muche therupon) well, in steede of Moyses in whom ye muche gloꝛye, ye haue god the very autour of this gifte: and for the seruaunt of god, ye haue gods owne sonne. And if ye regard the gift, there is as great diuersitie betwene these, as is betwene the body and the soule, and as is betwene this life which shall shortly cease, and euerlastyng life in heauen.

¶ Then said they vnto him: lord, euermore geue vs this bread. And Iesus said vnto them: I am the bread of life. He that cometh to me shall not hunger, and he that beleueth on me, shall neuer thyrst. But I said vnto you that ye also haue seen me, and yet ye beleued me not. The texts.

¶ When the Iewes had heard all these thynges, yet wer not they for all that lift vp to the loue of celestiaall thynges: but still dreamyng vpon matters touchyng the belly, sayd vnto Iesus: Sir geue vs alway this bread. They loued the facietie of meate better then health, and soughte rather for a plentyful geuer of meat and drinke, then for a sauour. Therfore, to take from the theyꝛ dreame of corporall foode, Iesus expꝛesseth more plainely vnto theym that he did not speake of bread that is chewed with teeth, and whiche beyng conueyed thꝛough the thꝛote in to the stomacke, swageth bodilyꝛ hunger for a season, but of heauenly bread, whiche is the woꝛd of god. Therfore he saith, I am that bread the very geuer of eternall lyfe. He that hungrily lusteth after this bread, and wyll cum to me, and suffer it to haue passage into the bowelles of the soule by fayth, shall not feelee any grief of hunger, that shall cum to hym after he be once fully satysfied, but it shall tary stil and abide in hym that hath receyued it, vnto eternall lyfe. And my woꝛde hath in it a fountain of spirituall water: wherof the soule drinketh by faith, and not the bodye: therfore he that beleueth in me, shall not onely be without hunger, but also without thyrst eternally. This bread is not receyued by gapꝑyng of the mouthe but thꝛough belefe of the soule. And therfore I haue spoken these thynges vnto you, to let you knowe that thꝛough your owne faulte ye shall peryshe, in case ye do persyst and continue in your infidelitie. My father denieth this breade to no man, and to you of all men it hath been first offered, notwithstanding ye care more for the bread that shall vtterly cum to naughte. Ye haue seen me do greater thynges then yf I should fede you with Manna: and I promise vnto you also thynges of greater felicitie, and for all this ye beleue me not.

I am the
bread of life
etc.

¶ All that the father geueth me shall cum to me, and he that cummeth to me, I will not cast away. For I came doune from heauen, not to doe that I will, but þ he wyll whiche hath sent me. And this is the fathers wyll whiche hath sent me, that of all whiche he hath geuen me, I shall looke nothyng, but rayse them vp agayne at the last day. And this is the will of him that sent me: that euerie one whiche seeth the sonne and beleueth on hym, haue euerlastyng life. And I wyll rayse hym vp at the last day. The texts.

¶ And albeit ye dooe thꝛough vnbelefe, loeth this bread, yet for all that my father hath not sent it into this woꝛlde without cause. There shall bee sum folke to whom this bread shall bꝛyng euerlastyng lyfe, although the whole nation of the Iewes shall reiecte gods sonne: and therfore be euen wicked towardes god, because they do contemne the said sonne, whom the father hath sent to saue the whole woꝛlde. For my father is god not onely of the Iewes, but also of all gentyles. I haue nothyng in dede of my selfe, but yet whatsoeuer my

The paraphrase of Erasmus vpon

uer my father hath geuen to me (what kynde of people so euer it be of) the same shall cum to me by fayth, although it hath nothing to dooe at all with Moses lawe. And whoso euer wyll cum to me, hym wyll I not reiecte, yea and woulde to God all folke woulde cum vnto me. For my fathers wyll is (as muche as lyeth in hym) that all men shoulde be saued by faith. And for as muche as his will and myne is all one, for this ende therfore I descended from heauen: not to do what I wyll, as it wer disagreying with my father, but to dooe my fathers wyl whiche sent me: from whose wyl myne cannot dissent. And truly my fathers wyl that sent me is this, that what thyng so euer he hath throught faith geuen vnto me, no deale therof doe perishe, I beying the preseruer of the same, lest the woulde shoulde violently draw vnto death that thyng whiche my father hath ordeyned to liue.

Furthermore, although the body do dye by the course of mans nature, yet dooeth the soule, whiche is the better parte of man, remaine styll aliue. And to thintent also that the whole man shoulde liue through me, my father wyllenth this thyng to, that in the last day I shall restore the dead bodye also to lyfe. For this is my fathers wyl that sent me, euen by his sonne to geue eternall lyfe vnto all men: and that not through Moses lawe, but by fayth of the gospel. The father doeth nothing but by his sonne. And therfore he that doeth not acknowledge the sonne, doeth not acknowledge the father and whoso resisteth the sonne, he also resisteth the father. The father is invisible, but yet he is sene in his sonne: Therfore who so seeth the sonne, acknowledgeth him, and beleueth his wordes, the said sonne wyll not suffer hym to perishe, but although he be dead in body, he wyll rayse hym again in the last day, accordyng to his fathers wyl, that he so may liue wholly, both in body and soule, in the presence of the sonne whom he gaue credit vnto. The father hath geuen this power vnto the sonne, that he maye restore euen the dead vnto lyfe.

The text. ¶ The Jewes then murmured at hym because he sayd, I am the bread of lyfe, whiche came downe from heauen. And they said: Is not this Iesus the sonne of Ioseph whose father and mother we knowe? How is it then that he saith, I came downe from heauen? Iesus answered and saied vnto them: Murmure not among your selves. No manne can cum to me, except the father whiche sent me, drawe hym. And I wyll raise him vp at the laste day.

When Iesus had spoken these thynges, the people whiche hytherto throught hope of meate, could metely well away with his communication, now seying that they sawe theyr hope of bodily sustenance was taken away, they fell to quarelling with hym, to maligne against hym. And also whom they (being suffised with eatyng) would haue made kyng, hym do they now contemne as a vile person, and lay arrogancie to his charge: not openly as yet, but murmurynge among themselves: chiefly at that saying whiche of all others they ought to embrace, that is to wete: I am the liuely breade whiche descended from heauen. They most coueted and gaped for bodily foode, and with this saying, they thought themselves deluded and mocked, where as in dede a thyng farre more excellent was offered them then they looked for.

Certes the infirmite of his manhed offended them, whiche they onely looked vpon with bodily eyes, when as they myght both of his doynges and saynges haue seene the power of god in hym, yf they had had eyes of faith. Is not this

not this man (say they) Joseph the Carpenters sonne, whose father and mother we knowe well enough by sight, and to be but poore folkes and of a very meane estate: furthermoze how can he for shame say, that he came down out of heauen when as but of late time he was borne here in earth amongst vs, a very man of men as we be: or what meaneth he by tellyng vs of an other father: And whyles they wer talkyng secretly one to an other of these thynges, Iesus (declaryng forwith that mens very thoughtes wer not hid fro his knowlage) did make moze plain, and also confirme that which he had spokē before, saying: there is no cause why ye should murimure among your selves at these thinges, whiche I haue spoken vnto you. Your infidelitie is the cause why my wordes sticke not in your myndes. Ye see and see not, you heare and heare not, and whyles ye be present yet are ye absent. Of truth whoso euer cumeth to me, shall obtaine eternall lyfe, but by fayth must men cum to me. And faithe cummeth not at all auentures, but it is had by the inspiration of god the father: who lyke as he draweth vnto him mens myndes by his sonne, so by breathyng in faithe secretly into mens soules, he draweth them to his sonne, in suche wise, that through the operation of both ioynctly together, men cum to them both. The father doth not geue this so great a gifte, but to them that be willing and desirouse to haue it. And truly whoso doeth with a redy will and godly diligence, deserue to be drawen of my father, he shall obtaine euerlasting life by me. For I (as I tolde you) shall call to life againe euery hym that is dead: when y day shall cum, wher in the felicitie of the godly and the destruction of the wicked shall be finished and fully concluded. He that beleueth me, receaueth an excellent great thyng, but he oughte to thanke y father for it, without whom no man can beleue, and yet for all that they that in y mea season doe not beleue, can not excuse their fault by saying that they wer not drawen: for the father (so muche as lieth in hym) coueteth to draw all men. He that is not drawen is in faute himselfe, because he withdraweth himselfe from hym that els would drawe hym.

It is written in the prophetes: and they shall be all taught of god. Every man therefore that hath heard, and hath learned of the father, cummeth vnto me, not that any man hath seene the father, saue he whiche is of god: the same hath seene the father. Truly, verily, I say vnto you: He that putteth his trust in me, hath euerlastyng lyfe.

Thynges of this worlde are learned by mannes endeuour and studie. This celestiaall philosophy is not vnderstand, vnles the secret inspiration of the father make mans hart apt to be taught. Undoubtedly this is that whiche the prophetes long ago did say should be, thus prophesyng before hand: And they shall be all taught of god. But the lustes of this worlde maketh many one vnto warde to bee taughte: whiche worldly desyres, whyles they euen droune men in these earthly thynges, they suffer theym not to lyfte vp their myndes to heauenly thynges. The gyft is gods, but the endeuour is yours. A man heareth my wordes with bodyly eares in vain, except he heare before the secreete voice of the father, whiche must inspire the mynde with an insensyble grace of faythe. Therefore whoso euer fashion theymselfes to bee apte to receiue this inspiration, the father doeth thus drawe them. And he onely that is so drawen, cummeth finally to me. For god is a spirite, and is neyther heard nor seene, but to them that be spirituall. And so to haue seene and haue heard hym, is saluacion. Many shall see and heare the sonne to theyr peryl and daunger, notwithstanding that ye do gloze in that god was seene and

The paraphrase of Erasmus vpon

and heard to Moses and to the prophetes. There was neuer moztall manne that sawe and heard god, as he is in his owne nature and substance, that thing is geuen to the sonne of god alone, whiche onely came from God, with whom he was euermoze befoze he came into this worlde. Therfoze put clearly out of your mindes the vyle cares of this corpozall lyfe, labouryng all that yea that throughe earnest desyre of thynges that be spiritually good, ye may attayne life euerlastyng. I would ye should forget that bread wherewith the bodye is satysfied, and be ye desyrouse of that heauenly bread, whiche geueth eternall lyfe. This breade is receiued by faith, and faith is to be obtayned of god the father, be ye well assured thereof, that whosoener hath affiaunce in me, the same hath already eternall lyfe, for so muche as he hath the fountain of immoztalitie.

The text. ¶ I am the bread of life: your fathers did eat Manna in wyldernes, and are dead. This is that bread, whiche cummeth down from heauen, that a man may eate therof and not dye. I am that liuyng bread, whiche came down from heauen. If any man eate of this bread, he shall lyue for euer. And the bread that I will geue, is my fleshe, whiche I will geue for the lyfe of the world.

I am that very breade whiche geueth not a bodily and a transytozy life, but the lyfe of the soule, and eternall lyfe. Although ye haue me present, yet neuer thelesse ye desyre Manna, as a wonderfull thyng. And albeit Manna (whiche your auncestours did eate and feede vpon for a certaine tyme in the wylder- nesse) did cum from heauen (as you suppose) yet it did them no further pleasure then wheaten or barlye breade would haue doen. It put away for a whyle the hunger of the bodye, whiche shortly after would retorne agayne, and require moze meate: but it could not geue them immoztalitie. For though your forefathers wer neuer so happye, yet dyd as many of them dye, as dyd feede of that Manna. This bread (whiche I speake of) descended out of hea-
I am the li-
uyng bread,
96.
 uen in very deede, and it hath receiued of god celestially strength to make hym that eateth of it, to liue in body and soule euerlastyngly, and neuer to be subiecte vnto death. Ye neede not therfoze aske importunatelie any Manna from heauen, when as ye haue very heauenly bread present and readie prepared for you, whiche geueth eternall lyfe, in case ye will receiue it by fayth. For I my selfe am that bread, the grauter of immoztall lyfe, who alone came down from heauen, whom you (beeyng offended with the infirmitie of this bodye) take and thinke to be nothyng els but the sonne of Ioseph and Marie.

Truely I am the very woorde of god the father, whiche whoso beleueth shall haue immoztall lyfe. If any man will conuaye and digest this heauenly breade into the inward partes of the soule, he shall be quickened and grow into eternall lyfe. And yf you beyng but carnall do not yet vnderstand spirituall thynges, I will shew you a moze plain and grosser mater, and a thyng that is moze apperteynyng vnto the fleshe. Euen this fleshe whiche you see and loke vpon, and whiche I shall bestowe and geue vnto death for to redeme the lyfe of the whole worlde, is the lyuyng bread. Beleue, eate it, and liue. By this say- ing our Lord Iesus did sumwhat (after an obscure sorte) open vnto the misterie of his godhed, whereby he was alway with god the father, and of his death also: by the whiche he should deliuer and saue the worlde from the t- ranny of death. Finally he did herein insinuate vnto them, the pruitie of his mystical bodye: wherof he that is not a membre and by sayth annexed ther-
unto

unto, and so still cleaue and sticke fast vnto it as the bzanche doth cleaue vnto the vyne, he shal not haue lyfe in hym. And Iesus knewe well enough that at that tyme the Iewes dyd not vnderstande his saynges: but yet for all that he was assured that in tyme to cum it should cum to passe, how that these sedes (and as ye would say nourishmentes of mysteries) beyng shut and closed vp wthyn the myndes of good men, should growe vp and bryng forth plentifulle fruite.

The Iewes therfore stroue among themselves, saying: how can this fellowe geue vs that flesh of his to eat. When Iesus said vnto the: verely, verely, I say vnto you, except ye the text. eat the flesh of the sonne of man, and drinke his blood, ye haue no lyfe in you. Whosoever eateth my flesh and drinketh my blood, hath eternall lyfe, and I will rayse hym vp at the last day. For my flesh is meate in dede: and my blood is drinke in dede. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in hym.

Therfore whē as these thinges semed to the very inconueniēt & to folysh to be spokē, & durst not talke homely & familiarly with y^e lord himself, there arose a great discorde in opinions amōg the: diuerse of them diuersly interpreting the thing y^e was spoken. For euen as Nicodemus vnderstode not Iesus when he spake of a newe heavenly byrthe, nor the woman of Samaria knewe what Iesus ment in his darke speaking of the water that should flowe into euerlasting life: so this rude & grosse people cōtēded how it could be brought to passe, that a mā should geue his flesh to be eaten of other: and that in suche sorte as it should suffice al men to perpetual lyfe. For he dyd bid, & invited all mē to eat heavenly bread, & sayd mozeouer that his flesh was bread. How shall we (say they) eat the flesh of a liuyng māne? And again, Iesus beyng not ignorant about what matter they contended, did not declare vnto them by what way & meanes that flesh might be eaten in steade of bread, but here now confirmeth y^e thyng to be nedeful, & a very necessary thyng, which they iudged but a wayne thyng and a plain absurditie, and that it could not be doen. Take this for a very surtie (sayth he) excepte ye receyue me whole, that is to say, vnlesse ye eat the flesh of the sonne of man in steade of bread, and in the place of wyne drinke his blood, ye shall not haue life in you. On the contrary side whosoever eateth my flesh & drinketh my blood, hath by eatyng and drynkyng therof eternall life. Neyther shall the soule aloneliue blessed & most happy by reason of this meate & drinke, but also after the resurrection of the body, the wholle man both body except ye eat the flesh of the sonne of mā. and soule shall haue with me the fruidion of euerlastyng lyfe. For lyke as mans naturall meate beyng conueyed down into the stomacke, and after it be digested is conueyed thence throughout all the membres of the body, & so turneth into the substance of the bodye, so that then the meate and the man that eateth it, is all one: in lyke maner on the other syde, he that hath eaten me, shal be spiritually trāsformed and turned into me. Furthermoze, for so muche as I am the chefe auctour of the resurrection, I wyll not suffer my membres to be disseuered and pulled away from me: but whosoever is surely ioyned to me by this meate and drinke, I shall rayse hym vp agayne in the last day: that because the wholle man hauing bothe bodye and soule beleued me, the wholle man now also may lyue with me euerlastyngly. Bodely meate worketh not this effecte, neyther yet Hanna wherein ye reioyce, but the eatyng of my bodye, and the drynkyng of my blood, bringeth this thing to passe. And therfore my flesh is truly meate, whiche geueth immortallitie, and my blood is truly drinke, whiche

The paraphrase of Erasmus vpon

whiche doeth procure eternall life, not only to þe body, but to þe whole man both body and soule. And as the lyfe of the bodye whiche is nourished with dayly sustenance, lest it should perishe befoze the tyme, is comon to all the members of the body, by reason of the indiuisible felowship that all the partes of the bodye hath together wardes, in so much that though the members of the body be diuerse and sundry, yet there is but one bodye, because that one soule geueth lyfe to euerye parte of the bodye: so he that eateth my flesh, and drynkeþ my bloude, is in suche sort coupled and ioyned to me, that neyther can I be separate from hym, nor he from me. For I am in him by my spirite, by whō I wyll geue lyfe to hym. And he is in me as a membre in the bodye, and as the bzaunche is in the vine, by suche a participation as cannot be dissolued.

The text. As the liuyng father hath sente me and I lyue for the father: Euen so he that eateth me, shall lyue by the means of me. This is the bread whiche came downe from heauen, not as your fathers did eate manna, and are dead. He that eateth of this bread, shall liue euer. These thynges sayd he in the Synagogue, as he taught in Capernaum. Many therefore of his disciples (when they had heard this) sayd, this is an hard saying: Who can abyde the hearing of it?

The father that sent me is the principall fountain of al life. Whosoever is ioyned to hym, is made partaker of life. And therefore as the father is in me, & geueth me life, and also power to geue life vnto other: euen likewyse to hym þe eateth me (and is so annexed to me, by reason of that mysticall eatyng, and drynkyng, þe is made one with me) do I geue lyfe, not to endure for a short tyme, but eternall lyfe. What thyng soeuer is of earthly nature, the same doth continue but for a tyme, and is of small efficacy. Manna whiche styllled downe from heauen for you, then beyng vnder Moses tuicion and conductyng, because it was foode pertaynyng to the body, it coulde not geue eternall lyfe to your elders: for where as all men did eat therof, they neuertheles dyed, neither did any one of so great a number remaine vndeade: yea moze part of the died also in soule, because they prouoked god many waies to wrath. But certes this bread, that vndoubtedly came downe from heauen, hath a celestially vertue in it, and geueth eternall life to the eater therof. The Lord Iesus did instruct the ignorant and grosse multitude with suche wordes: very desirous to stirre the vp from the loue of visibill and corporall thinges, to the loue and desire of heauenly and eternall thynges. And he spakethese woordes in the Synagogue among a great assembly of people, exercisynge the office of a teacher. Howbeit the grosse people was so farre of from the capacite of these heauenly mysteries, that a great sorte of his disciples also beyng offered herewith, wer about to fall from the master, murmuring amongst themselves and whispering this saying: This is an hard cruell saying (saye they) concernyng the eatyng of a liuyng mannes flesh, and drynkyng his bloud: whose eares can abyde to heare suche doctrine?

The text. Iesus knewe in hymself that his disciples murmured at it, & he said vnto them: doeth this offend you? What & yf ye shall se the sonne of man ascended vp thither where as he was befoze? It is þe spirit that quickeneth, the flesh profiteth nothyng. The wordes that I speake vnto you, are spirit & life. But there are sum of you þe beleue not: for Iesus knewe fro the begynnyng which they wer þe beleued not, & who should betray hym. And he said: & herfore said I vnto you, that no man can cum vnto me, except it wer geuen vnto hym of my father.

Iesus, vnderstandyng what they murmured at secretly among themselves, labored to

This is the bread whiche came downe fro heauen.

boied to remedie the thing that they wer offended with, geuyng knowledg beforehand vnto the that they should see greater thynges in their eyes then that they heard him at this tyme speake of himself. And he shewed the þ the woordes which he had spoke as touchyng the eatyng of his flesh, & to drinke his blood, was no incouenient thing, nor to be abhorred at, but a right pleasaut, graciouse and fruitfull saying: in case it wer taken and vnderstande not after their course & grosse intelligence, but after a spirituall sence. Now therfore beyng turned towards his Discipels, who it had behoued to haue further considered, & to haue been wyser then the base sorte of people, by reason of þ acquaintance & familiaritie which they had with Iesus, and also for the myracles which they had seen hym worke: Iesus (I say) loking vpon his disciples, rebuked theyr dulnes in this wyse, saying: Doeth it offend your eares to heare me saye that I am the breade which came out of heauen, to geue lyfe to the worlde: whether is it a greater difficultie (after the grosse vnderstandyng of mannes wit) to haue descended from heauen, or to ascend vp into heauen: What then, yf hereafter ye do see the sonne of man, whom ye now see to haue the naturall body of a man, ascende into heauen, wher he was before he came down thence, and befoze he had this mortall bodye? This is don and graunted by reason of your senses: not that ye should be alwaye carnall and vnderstand al thynges fleshly, but that ye should leaue þ flesh, & go forward to the spirite. The spirit descended from heauen, and was incarnate: the flesh beinge now made spiritual, shall be carryed a waye vp into heauen, least ye should all waye loue the flesh, and be carnall, but yet beinge first instructed by the flesh, ye ought to profit and go forward to ward heauenly things. For the flesh alone and of himself, profiteth nothing, it is the spirite þ geueth life. For what is bodily substance of men, if the spirit lacke: euē so my woord carnally vnderstand, shall not geue life vnles ye take it as an heauenly thyng, and vnderstand it spiritually. By my flesh and blood, I meane my doctrine, & so I teame it, which doctrine yf ye do by true faith receiue it desirously & effectuously, and than comiecth it into the bowels of your mynde, and retaine it there, it will quicken & make your myndes liuely, and cause you and me to be al one: so that ye shall through my spirite, liue euerlastyngly: like as the members of one bodye liue by one commō spirite, so long as they do adhere and cleaue fast together. And I shall leaue vnto you my flesh and blood as a hid secret mystery, and mystical token of this copulation & felowship: which self thyng although ye do receiue it, yet wyl it not profit you vnles ye receiue it spirituallly. Therfore do not repugne & refuse my sayyng (though beinge still carnall ye do not rightly vnderstande it, nor take it as it ought to be taken) but rather labour for the true vnderstandyng therof. For the woordes which I haue spoken vnto you, are not carnall (as you interpretate them) but be spirite, and lyfe: and whye? Merely because they beinge spirituallly vnderstande, do conferre & geue lyfe to the soule. He that receiueth these woordes rightly and truly, eateth my flesh, and drynketh my blood: and beinge coupled to me, gayneth thereby euerlastyng life. But he that willyngly refuseth them continueth in death, thorough the synnes of his former lyfe, and doubleth his owne damnacion of eternall death, by reason of infidelitie. And all they refuse this bread whē it is offered the, which beleue not my woordes. And I knowe that these thynges are spoken all in bayne to sum folkes: beinge right wel assured that there be sum among you which dooeth not credite my

What and
yf ye shall
see the sonne
of man etc.

The paraphrase of Erasmus vpon

woordes, and therefore reiectyng lyfe when it is offered them, they be cause of their owne better destruction.

And for that cause our Lorde Iesus spake these thynges, who was ignorant in nothyng, yet he knewe wel ynough or euer he spake these woordes, whiche of his disciples would geue sayth vnto hym. And moreouer he coulde tell this also: that euen amongest the twelue Apostles, (whom he so surnamed for honour sake) and whome he dyd also choose specially to be aboute hym: self, as most sure frendes: he knewe (I say) that there shoulde be one of them whiche woulde betraye hym to the Jewes, that shoulde put him to death. Therefore, to note them, whiche though they dyd heare all one worde and saying with the reste, and though also one of þe twelue shoulde eate of the same bread and drinke of the same cup, which his felowes shoulde eate and drinke of, yet shoulde not they chayne lyfe thereby, because they tooke and receiued that heauenlye bread not spirituallie, but carnally, Iesus addeth more, and sayde: for this cause I tolde you a litle before, that no man coulde cum vnto me, excepte it wer geuen hym so to do from heauen of my father. To haue heard this my voyce, is nothing; to haue seen & felte this body, is nothyng, except þe father of heauen haue geue withal. þe eyes of sayth: with the which I am looked vpon to the beholders health, and vnto he shall geue therewith heauenlye rates of the mynde, with the which I am heard fruitfully, and to the hearers commoditie.

The text.

From that tyme many of his disciples went backe and forsooke hym, and walked no more with hym. Then sayed Iesus to the twelue, wyll ye also go awaye? Then Symon Peter answered hym: Lord to whom shall we go? thou hast the wordes of eternall lyfe: and we beleue and are sure that thou arte Christe the sonne of the liuyng God. Iesus answered them: Haue not I chosen you twelue, and one of you is a deuil? He spake of Iudas Iscariote the sonne of Simon, for he it was that shoulde betraye hym, beyng one of the twelue.

These woordes of Iesus being full of the doctrine of saluation, dyd not descende downe into theyr myndes, whose myndes wer occupied with earthly desyres and couetousnesse: who also vnderstood no heauenly thynges, besides the grosse and carnall religion (as they bled it) of Moses lawe. Therefore after that Iesus had this communicacio among them, the more parte not onely of the common people, but also of his owne disciples, fell awaye from theyr mayster, and thereby are made worse, whereby they might haue been muche better, in case they had taken all thynges well, and receiued him accordynglye, and they so muche forsooke hym, that they withdrew themselves from his company, and from eating and drynkyng with hym, as men that by that facte woulde condemne his doctrine. But Iesus to shewe euen now the maner and way how that preachers of the ghospell shoulde behaue themselves: doeth nevertheless make to humble and bile suite to haue them tarie still with hym, lest he shoulde seme to dooe the thing that other are woorthie to dooe: þe is, to shewe himselfe to stande in nede of theyr company: Neyther doeth he speake to the reproche of theyr goyng awaye, lest therein he myght haue been thought to haue more sought his owne prayse and glozy, then theyr saluation: and yet he doeth not betterly put them away from him, because they myght (perchaunce) afterwarde haue been better aduised: but to declare that through their owne faulte they wer offended, and so without any occasion geuen them, went awaye: and þe his saying shoulde not altogether lacke fruite, although that sum made themselves

themſelves through infidelitie vnworthie any heavenly giſte : Jeſus (I ſaye) vpon theſe ſayles ſourning hym to wardes the twelue Apoſtles, whom he had admitted and taken vnto hym, to be the ſpeciall witneſſes and byters abroad, of all the thynges that he wroughte, did ſo get out of theim the open confeſſion of theyr deſyre, that he neyther retayneth theſe with flatterye, as though he had gonne about his owne buſynelle rather then theys, neyther dyd he to muche feare theim with threatenyng and chidyng, leaſte they ſhoulde ſeeme to ſolowe Jeſus, rather compelled, then (with their owne conſent) perſwaded. For no man is to be compelled vnto the ſayth of the ghoſpell. And Jeſus had leauer men ſhoulde openly forſake hym, then to haue a diſciple colourably and ſaynedly : And therfore whyles other wer departing from him, Jeſus ſaith to þe twelue: And will ye alſo goe away from me ye maye tarpe ſtyll and be laſt, buleſſe ye thynke it more your commoditie to departe. ^{Will ye alſo go away} ^{96.} I doe deſyre that it myght be every mans lucke to haue this heavenly giſt by me : but it is neither to be geuen to theym that reſuſe it, for they dooe not deſerue it, nor any manne can attayne to cum by it, excepte he be deſirouſe of it. And yet it is the giſt of the father that any man doeth conet & earnestly deſyre it. Here now doeth Simō Peter, a man alway of a playne and ardet ſayth towardeſ Jeſus (repreſentyng in his perſon the whole churche) and in þe name ^{Thou haſt the woordes of eternall} ^{lyfe, 96.} alſo of other maketh aunſwer cherefully, and with great courage ſaying : O Lozde, Sod for byd that we ſhoulde forſake the, for conſidering that we bee muche deſyrous of eternall ſaluacion, and alſo knowe right wel how bare and vnpleaſaunt, how colde and vnprofitable thoſe thynges are, which the Pharſeys teache, and ſeyng alſo that we haue hearde Iohn teſtifying of the, whither els and to what other man ſhould we go fro the: for thou alone ſpeakeſt the woordes which byng with them euerlaſtyng lyfe. Thou that receyueſt every one (that will cum) ſhalt not dzyue vs from the, whom thou haſt once admitted to thy ſeruiſe, neyther do we deſyre to change our lozde and maſter, for we ſhould change for þe wourſe, what new maſter ſouer we ſhall chooſe. For we not only truſtyng vpon thy woordes beleue thee, but alſo wee knowe ^{We are ſure that thou art Chriſt. 96.} by þe veri dedes that thou doeſt, and haue certayne ſoude and tried out therby that thou arte verye Chriſte and the anointed ſonne of God : of whom only all men ought to hope for eternall health and ſaluacion. But Jeſus did neyther ſhew hymſelf muche to wounder at this ſtoute ſaying of Peter, wherby Peter did ſo hieſy repozte of Chriſte, leſt he ſhould ſeme to take pleaſure in mens praiſing of hym, nor he did not utterly reſuſe it, leſt he ſhould ſo haue denied the truth: but exhortyng all men to perſeuer in that ſaythfull confeſſion, which Peter had made in all theyr names, he did ſumwhat diſcloſe that one of thoſe ſewe ſhould be ſuche one as ſhould not only go from hym, as other diſciples had doen, but ſhould alſo couenaunt with his aduerſaries, and betray him euen to deathe. And his pleaſure was to ſignifie that thyng couertly, becauſe he would not betray Judas: leſt any man ſhould thinke that Judas be- yng with ſuche a rebuke prouoked, did worthely reuenge hymſelf vpon his maſter, and Jeſus mynde was alſo to cauſe every man with this ſaying to beware leſt through theyr owne faulte, they ſal into ſo wicked a dede. And he ſayeth: what is the cauſe ye do meruail that alrady ſum of my diſciples are gone awaye fro me: haue not I choſen you as moſte excelent, out from amongſt all other: And yet one of ſo ſmall a numbze and ſo ſpecially choſen is a very diſ-

The paraphrase of Erasmus vpon

hell, and shall accuse and betraie hym whose bodie he hath eaten, & whose bloud he hath dronke carnallye, but not spiritually: who he hath heard also preache, and seen doe miracles. Therfore do not thinke from the thyng that you haue begonne, as they haue doen, whom ye haue seen go awaye, but perseuer and waxe alwaye better and better, vntill ye maye wourthele cum to be suche, as can spiritually eate the foode of my heauenly doctrine, and beyng thereby as it wer conuerted into me, ye shall obtayne euerlastyng lyfe.

The. vii. Chapter.

The text.

After these thynges, Iesus went about in Galile, for he woulde not go about in Jewry, because that the Jewes sought to kill hym. The Jewes feast of tabernacles was at hande. His brethren therefore sayd vnto hym: Ser the hencer, and go into Jewry, that thy disciples also maye se thy workes that thou doest. For there is no man that doeth any thyng in secret, and he hym selfe seeth to be knowne openly. If thou do suche thynges, shew thy selfe to the world. For his brethren beleued not in hym.



But after that our Lorde Iesus went about & was muche conuersant in Galile, forsomuche as by reason of his wordes whiche did implice certayne heauenly thynges, and thynges of greater importaunce than mans reason could reache, and also through the myracles that he wrought he gat him selfe muche enuie amongst his owne disciples, who had him in more contēpte, because he was knowne vnto the by beyng in house among them: and verely the basenes of the house & parētēs þ he came of, made theyr hatredt more bitter & vengeable against hym. For he could not now lyue in Jewry with suretie of his life: because þ Jewes had a good while sought wayes to kill him, yet Iesus wēt not out of Jewrye for fear of death, or that he had not power to flyde awaye out of the myddest of theyr wyllie traynes as oft as he list: but shewing himselfe verry man, he layed before his disciples as it were an image and portraiture of thynges that should folow, to whom it should chaunce, that through the malicious infidelitie of the Jewes, he shoulde be compelled to go from them to the Gentiles. But the Jewes very feastfull hye and solenne day, whiche is among the Grekes called *scenopegia* (in Englysh the feast of tabernacles) was at hande. And this feast had that name scenopegiam to call to remembrance the old Patriarches, and theyr wayes: whiche led theyr life in pauillions and tentes many tymes remouing fro place to place, even so at that tyme declaring by a figure what maner of life theys ought to be, whiche professe the doctrine of the gospel. And because a great mayn compaigny of folkes came now against this holy tyme & hye feast out of all Syria, and other countreys whiche border therupō thicke and thre-fold vnto Iherusalem, for the solennitie of the temple: the holynes and religion wherof was had in reuerence euen among the heathen people: Iesus himselfe was al ignorant and subiect as yet to worldly desyres and affections, hauyng assistance in the title of theyr kintred, more boldly than was mete, exhorte hym, as if he had ben desirous of fame and glozy, but yet they toke hym to be timorouse, and of lesse audacitie than behoued hym. and for that cause they moued hym that if he thought hymself wel ynough ayded and durst trust therto, that he would not lurke and hide hymselfe amongst the aliens of Galile, but would woork

His brethren therefore sayd vnto him

woolke and performe at Hierusalem in the fullsight and euen in the middest
of the people that was resorted thither, those thynges whiche he had so hiely
spoken of hym selfe. The great day and solemne feast (saye they) is at hande:
leauie Galilee herfore, where as thou hast to long tyme kept thy self close, and
go into Iurie the most florishing part of the whole kingdom, & so bryng thy
selfe to Hierusalem the chiefe cite, and head place of all the Jewish nacio, thou
mayest there get many disciples if they al once looke vpon thy doynges. No
man that would be extemed, doeth those thynges priuely & in corners, wher
by he maye get a name amongst men. If thou be cum from heauen in dede, and
canst do so great thynges as thou sayest thou canst, do so that thou mayst be
knowne to the world. But let no mā meruaile at this carnal, presumptuous, &
bery vngodly saying of the lord Jesus kinsfolkes. For of truethe at that tyme,
they that wer his nye kinsinē (and therfore called his brethren) & knit to him
by a straight familiaritie, did not beleue on him: of whō, sum for all that, being
afterward of the numbze of his Apostles, did most constantly set furth Chri-
stes glozy in theyr preachings.

There is no
man þ doeth
any thyng
in secrets.
gc.

For his bre-
thren be-
lieued not in
him.

¶ Then Jesus sayd vnto them: My tyme is not yet cum, but your tyme is alwaye
readye. The world can not hate you, but me it hateth, because I testifie of it, that the
woorkes therat be euill. So ye vp vnto this feast, I will not go vp yet vnto this feast, for
my tyme is not yet full cum. Whan he had sayd these woordes vnto them, he abode still
in Galilee. But as soone as his brethren wer cum, then went he also vp vnto the feast, not
openly but as it wer priuely. Then sought hym the Iewes at the feast, and sayd, where
is he? And muche murmuring was there of hym among the people. For sum sayed, he is
good, other sayed nay, but he deceyved the people. Howbeit, no man spake openly of
him, for fear of the Iewes.

The text.

¶ Jesus therfore accordyng to his singular modestie & gentilnes, did blame
the boldnesse of his familiar frendes easely, and with great softnesse, signi-
fying that carnal kintred hath no interest in that he did concernyng the saluacion
of mankind, but that all suche busynesse (because it is heauynly) is to be mo-
derate by thauctoysie of the father of heauen: he declared also that he neyther
feared death, whiche he was ready willingly to suffer for the saluacion of man-
kind, nor that he desired the glozye of this world, the hatred wherof he did pro-
uoke towarde himself by speaking truethe, & thiges contrary to mens worldly
affections: and in consideration herof Jesus sayed: My tyme is not yet cum.
Whan that shall exhozte me, then shall I not nede your aduertisements.

My tyme is
not yet cum
gc.

¶ It dependeth of the father of heauens determination, & not of mans druse
how & whan it behoueth me to be knowne to the world. I that came at the fa-
thers pleasure and arbitrement, haue n:y tyme. But your tyme (whiche be-
yng led with worldly affection, seeketh for the glozye of this world, & woulde
haue me accordyng to the iudgement of the world to glozy) is alwaye ready.
Ye may safely go whither ye list, when as the world loueth you as men cōfor-
mable therunto. I do not seke glozye at the worldes hande with this affection
& loue that ye hunt about for it, for I seke my fathers glozy, and go about the
saluacion of man. It is so vniuersally & far of, that I should (by any kynde of flat-
tery) get glozy and prayse in the world, that I do rather bryng the hatred of the
world vpon me by dissentinge from the lustes and carnall pleasures therof, & by
testifiyng openly þ the woorkes of it are euill, notwithstanding that the world
seife putteth forged godlynesse and false felicitie in such woorkes as be but car-
nall and worldly. The Jewes haue theyr feastfull dayes whiche now of late

The world
can not
hate you.

The paraphrase of Erasmus vpon

I will not
go vp to
this feast, &c

tyne God abhorreth. For they offre vnthanful sacrifices and odious to God
seying in the meane tyme they haue theyr handes al bloude, and in the selfsame
daies which they woulde should be thought pure and holie, they go about y
death of innocences. There is one true feastfull daye which I must celebrate
spiritually, wherewith the father is pleased & delited. That day is not yet cū,
but when it shal cū I shal willingly go mete with it. You that are yet stil carnal
and worldly wise, get you vp to this solēne feast. I intend not to go with you
to this greate feast that is now nie at hande, for because my tyme is not yet ful-
lye accomplished. With these woordes our loide Iesus sent a waye from hym
his natural kynsinen, being alwaye wont the set asyde the regarde and affection
to wardes theim, as often as the busines of the gospel was to be gone in hand
withal; whiche matter because he woulde it should be wholly ascribed to his
fathers wil & arbitremēt, he woulde not suffre it to be polluted w any worldly
thing. Thus did he restraine & stint the autoritie of his mother at the mariage,
and again he was euil apaid and in maner thought scoyne and disdayned that
he should be called out by his mother & kynnsfolkes from talking of the gospel,
& after that he had made his abode a while with his nye frendes at Capernaū
he left them and set in hande to preache: furthermore hanging vpon the crosse
he called his mother woman, as though he had knowen no mother in y busi-
nesse. yea and also beyng a child but of xii. yeres old, he semed to disdayne that
by theyr autoritie he should be called from his fathers affaires. Now therfore
they supposyng that for feare of the Jewes Iesus woulde not cum to the hye
and solenne feast, wēt thither alone. And they goyng by to Hierusalem, Iesus
tarded stil in Galile: so tempering al his doinges and with moderacion duelye
bestowing them, that somtime he proued himself to be verie man, lest he should
not haue semed to be man, and sum other tyme he shewed great likelihood of
his godlye power, lest men should beleue that he was but man only. But after
that his bryethen were departed and gon to wardes the feast, then did he him-
self go after: so that the matter is plain, he did not so muche refrain going to y
solenne metyng for feare of the Jewes, as he did to eschewe the coumpany of
his kinsinen, whom beyng as yet carnal, he woulde not haue to be associate w
hym in the gospels cause, or to haue anye medlyng therwith. But he came to
Hierusalem not to auant himself, but as it were by selfe and pruely, & as a
man woulde say, to cause them the moze earnestlye to loke for his cūmyng: and
when his time wer, to cū abrode and declare himself to the brode worlde with
moze fruite. For he knewe the Phariseys myndes how y they had been a great
while about in their conuenticles and secrete counsels to fynde sum occasion
vpon the holy daye to attache and apprehende hym. Now therfore when he
was of trueth cum to Hierusalem, but as yet he went not abrode into the
commō resoꝛte & assemblie of people as he was wont to doe, the Jewes mar-
ked hym and layed spyal for hym whether he went to the keepyng of the holy
day or no, and forasmuche as they desyzed to se hym they enquired one of an o-
ther where he was. And euē now alredy many sundry tales went of hym
amongethe people, as if he had beene absent, because all men had not one opi-
nion nor were not like affected to wardes Iesus. For of suretie manye of the
homely sort of the people which had been present at his miracles woꝝkyng, &
had heard hym preache, who also had had experience of his gentlenes by being
in his cūpany, said that Iesus was a good man, and one not mete to be euil
entreated

entreated and cruelly handled. Of the contrary side, the Priestes and Phariseis, whom the prayse and renoume which was of Iesus had vexed a great while, denyed that he was a good man, who lyke a sedicious felowe did allure the people to hym and turne the from hauing the Priestes, Scribes, & Phariseis in reuerence. Merely these sayinges were by secreete whisperinges sperpled abroad concerning Iesus, whereas no man durst in y meane while openly make any good reporte of hym : Howbeit there was many whiche had a good opinion of hym : For they feared the head men of the Jewes, of whome they knewe Iesus to be much hated, because he semed with his woordes and dedes to diminische theyr auctoritie. Moreover, as touchyng the keeping of him selfe out of the way, he so did of very mekenes and modestie, lest he should be thought wittingly and willingly to haue prouoked the malice of the Phariseis, who sought for nothing els but matter and occasiō to put him to death. That he did go abroad, was doen for theyr cause who he knewe should be furthered to saluacion by his doctryne : whereas he was not ignorant y the Phariseis & Scribes would growe more heady and fierce through that he should say and do for the saluacion of the world. For the Lorde beyng moste desirous of mans saluacion, coueted that yf it might be possible, his doctrine shoulde worke saluacion in al men: but yet so muche was not to be geuen to the forwardnes of certain, that the doctrine of the gospel was to be withdrawen and kept from the good simple people.

For sum
said he was
God.

Howbeit
no mā spake
openly of
hym &c.

For feare of
the Jewes.

Now when half the feast was done, Iesus went by into the temple, and taught. And the Jewes murmured, saying : how knoweth he the scriptures seeing that he neuer learned. Iesus answered & saied: My doctrine is not mine, but his that sent me. If any man wil be obedient to his will, he shal knowe of my doctrine, whether it be of god, or whether I speake of my self. He that speaketh of himself, speaketh his owne prayse, but he that seeketh his prayse that sent him, the same is true, and no vnrighteousnes is in hym.

The 'scribes.

Therefore when as the high & solēne feast was halfe don, Iesus went openly in the sight of al men into the temple, and there taught the people not pharisaicall ordinaūces or ceremonies of the law, whiche shoulde anow after cease, but the philosophy and wisdom of the gospel. But when the Jewes could picke no quarell against his doctrine, yet they deuise and studie to bring hym out of credēce and to diminische his auctoritie amōg the people, murmuring how that he, being not lerned and vnlettred (for in dede he was neuer brought by in pharisaicall doctrine, in the reading and profession wherof they swelled for pride) should cū by those sayinges, which he alledged and brought out of holy scripture, with great wisdom, and to much purpose: in maner appeaching him as one that had a deuil to teache hym, or that he had cum by the knowledge of that learnyng (which he learned of no man) by sum other magicall arte and detuillish witchecraft. The Jewes therfore in consideraciō hereof, sayed: how doeth this felowe, a Carpenter himself, & a Carpenters sonne, read & vnderstand sciences, when as he neuer learned the. Merely Iesus, to shewe vs an example of sobriety and gentle behauiour, very curteously and with much lenitie put awaye and confuted their so sinful and wicked suspiciō, declaring plainely y this doctrine came neyther of man nor deuil, but euen of God whose they also did worship: & whose glorie and honoꝝ they ought of duetie to fauour, yf they would be taken for true godly men, and as for himself, he told them plainly, that he did neyther chalenge to himselfe the doctrine which they wonderd at,

How knoweth
he the scrip-
tures?

The paraphrase of Erasmus vpon

nor the honour and prayse which they did enuie: but that altogether came of the father of heauen, whose businesse he did. He told them furthermore that forasmuche as they had taken vpon them the perfitte knowledge of the lawe which God gaue vnto them, and did disdainfullie lothe other as vnlearned and very ideotes, it wer indifferentlye doct in case they had þ very true knowledge of scripture, they shoulde embrace and acknowledge the doctrine whiche proceeded from the same, from whom the law came: vnlesse they woulde make men knowe, that enuie, hatred, desyre of theyr owne glory, loue of gain and lucre, & suche like inordinate and carnall desires, whiche proceedeth of a leude minde, had blinded theyr iudgemēt. For God is not (sayeth he) contrary to himselfe, that no w he would teache by his sonne a contrary thing to that he gaue in his law. Therfore Iesus knowyng al theyr secretēs, made this aunswer to their secreete murmuring, saying: My doctrine whiche ye wonder of whom I should haue it, for so muche as I haue learned no letter of any man, is not myne: (for I dede I do byyng you no newe learning of man that differeth from þ will of God and the minde of the lawe which was geuen you of God) but it is my fathers doctrine whiche hath sent me into the worlde: that the worlde beyng seduced with the sundry and manifolde doctrines of men, and blinded w wicked affections and naughty desyres, might by me knowe my fathers will: and when it is knowne folowe it, and so by folowing of it, obtēn etern all lyfe.

If anyman
will be obe-
dient vnto
his wil.

Be that
speaker of
himself
seeth his
owne prayse

For of trueth his wil is this, that they that beleue his sonnes sayinges, by whom he teacheth you a speaketh vnto you, should get thereby euerlastyng health. And the cause why many do lesse mynde and desyre that thing, is enuie, hatred, ambitious, aduantage, and other euill desyres and carnall lusses. But if any man would (setting aside all malice) with a true meanyng and a playn simple herte, obey my fathers will rather then his owne lewde & vngreatouse affections, he will soone recognyse my doctrine not to be of man, or any newe and straunge inuencion of the deuill, but to be cum from God: nor that I do speak those thynges whiche I saye of mannes reason and witte, but after my fathers mynde whose ambassadour I am. Men þ be moze studious of their owne glorye thā of Goddes, do preferre newe doctrine of theyr owne inuencion before the doctrine of God, to bee made more of in the worlde themselves.

For they had rather be taken for authoꝝ of mans doctrine, the whole glorye wherof should altogether continually redound to them selves, then to be publike preachers of Gods doctrine: and had leauer teache those thynges, whiche might get to cheselfes prayse and aduantage, then that whiche should byyng glory and honour to God, or saluacion to theyr neyghbour. But he that seketh not his owne prayse, but his frō whom he is sent, speaketh all thynges purely and incorruptly, neyther is his doctrine in danger of any errour, or fauty through the lustes of ambition, of auarice, enuie or hatred.

The text.

Did not Moses geue you a law, and yet none of you heareth the law? He by go ye about to kill mee. The people aunswered and sayed: Thou hast a deuill: who goeth about to kill thee. Iesus aunswered and sayed vnto them: I haue done ouer worke, and ye all werc naill. It is therfore gaue vnto you the circumcision, not because it is of Moses, but of the father: and receyue on the Sabbath day circumcise a man. I sawe man on the Sabbath day receyue circumcision without bryngyng of the lawe of Moses. I disdain peat me, because I haue made a man currey vnto the Sabbath day. Judge: not after the viter apperance, but iudge with a righteous iudgement.

I teache no other thyng then þ whiche God had taught you by his lawes

if

If a man vnderstand the meanyng of the lawe, nor I do nothyng els but that the lawe perscribeth vnto me. The auaricie of Moses is an halowed thyng, and had in reuerence with you that despise me. And did not he take you a lawe whiche he receiued at Gods hande: Ye take vpon you the right vnderstandyng and keepyng of the lawe, wheras none of you doeth truly obserue the lawe after the will of God who gaue you the lawe: yea rather vnder a coulour and pretence of the lawe, ye go about those thynges whiche he doeth mooste deteste and punishe. Ye laye blasphemie vnto my charge because I doe more seke the glory of God the mans prayse. Ye object against me þ breaking of the Sabbath daye, who haue saued a man on the Sabbath day, when as the holy religion of the Sabbath doeth not stay you from deuising & labouring to destrye an innocent, and not only an innocent but suche one as hath deserued good at your handes: Is this to magnifie Moses whom ye preferre before me? Is this to honour and reuerence God whom ye with feyned religion worshippe? Doeth not the lawe curse hym that sheddeth innocentes blood? Neither doeth it permitte any power or auaricie of puttyng to death but vpon malefactours, nor vpon them neyther, except they be lawfully conuicted and condemned. Why than do ye contrary to þ lawe trauaill about my death, that being sent of God do preache his will and pleasure to you according to the intent of the lawe: that do seke his glorye and not mine owne þ do not effectuously seke a kingdome or riches to my self, but that do freely offre saluaciō to all men: that hurte no man but do good to al men: This saying of Iesus did bere and trouble the Phariseys myndes for two causes: first because they perceyued well that their craftie inuencions (though they wer secretly doen) wer not hid from his knowledge, whom they supposed mighte soone without difficultie haue been made a waye, if the thing that they went about could haue been kepte secret from him: Secondly his woordes pinched their myndes, because he did appele them of sinnefull transgression of the lawe in the presence of the people, who would haue been thought mooste true obseruers of þ lawe. They laying hares for þ innocent blood, feared not þ knowledge of God, but they feared to haue their dedes knowen to the people. Therefore to face out the thing by dissimulation, they let fare as if they thought the multitude did not knowe their wickednes, and so fel to open rebukes and checkes, as is the maner of al wicked persons that are taken with the maner, in a mischeuouse dede that cā not be excused. Thou hast (say they) the deuill sayng thou makest the father of heauen bety God hymselfe, to be auctour of thy doctrine, to auaint thy self thereby. God is true, & thou by the deuils instigation art vntrue. Who goeth about to deuise thy death? The Lorde Iesus did not brawle with them again with any checkyng answer to theyr so furiose blasphemie, lest he should haue made them more woode by putting to of furie to them, that were already cruel and furiose: but gruing vs an ensauple of mildenesse, full gently he telleth them the cause why he did the dede, for the whiche they quarelled with hym. And where as themselves in very dede wer breakers of the lawe in al thynges, yet did they accuse Iesus as a transgressour of the lawe, because he had healed a man sicke of the Palsey on the Sabbath day.

I (saith Iesus) did one certain dede on þ Sabbath daye, whiche was neyther euil, sinfull, nor yet vn honest: but wherwith I gaue health to a man that was myserably diseased, which you your selues could not but allowe & com-
mend

The people
answered
and said,
thou hast
a deuill.

Who goeth
about to his
dye.

mend, in case it had not been doen on the Sabbath day. But they do rather breake the Sabbath whiche goeth about that thyng on the Sabbath whiche is sinful & wicked, on what daye soeuer it be doē. The religion of þ Sabbath is not so great, but it ought to giue place to those thynges which are of moze weight and greater importaunce, and good and godly euery daye whensoever they be doen.

If Moses hymself, who ye highly esteeme and attribute so much vnto, haue geue you the same example, and hath doē before me likewise as I haue doen: If also the very lawe do teache that worke maye be doen on the Sabbath day without breakyng the lawe of the Sabbath, eyther ye must nedes absolue & cleare me: or els in case ye cōdemne me, ye must also cōdemne Moses with me, and the lawe it selfe to, because whatsoeuer he gaue vnto you, was a lawe. Moses gaue circumcision vnto you, not þ circumcision began euen very than when Moses lawe began, for it was geuen of God to þ Patriarches before the lawe was wrytten: and soz that cause circumcision is a greater matter in religion then the Sabbath daye, because it went before the lawe, and is as it wer the head of the lawe. But the very same Moses whiche commaunded circumcision, commaunded the Sabbath daye. You do circuncyse a man on the Sabbath daye, and ye thynke not that ye violate the Sabbath day therin: because of the dignitie of circumcision, wherunto ye thinke that the religion of the Sabbath ought of right to geue place: like as the Deacons and Priestes doe also in the temple these thynges which be pertainyng to Goddes seruice, and yet in so doyng they take not theym selves to be breakers of the Sabbath daye, for so muche as they esteeme the thyng that they doe to be of moze holynesse then that it should be omitted because of the Sabbath daye.

And ye on
the Sab-
both day
circuncise a
man.

Consideryng therefore that ye doe circuncise a man on the Sabbath daye, lest through not beyng circuncised he should not be one of you, neyther doe you wene that the Sabbath day is by that worke the worse kept, I meruaill why than do you lyke disdainfull men make suche clamour that by my worke the Sabbath daye is vnkept and broken, who haue healed not one parte alone of man, but haue preserved and saued the whole manne altogether on the Sabbath daye. Although circumcision were before the lawe, and is after a sorte the very beginnyng & chiefe parte of the lawe, yet it is not perpetual. For men were acceptable and dearly beloued of God before there was any circumcisiō, and the tyme shal be when God shal mislyke and refuse the ouerthwarthe circuncision of the flēte, beyng without the inward circuncision of the herte. But to geue health both of body and soule to a mans sily wretched neighbour, as it is a greater acte and a moze holy dede than to circuncise a man, so is it also waye good: before the law, in the tyme of the law, and after the law, because it is of it owne self good.

Why than doe ye, in a cause not vnlyke, yea in a muche better matter as touchyng my behalfe, worship and haue Moses in reuerence, and accuse me as giltye of a greates cryme: For I doe not now dispute whiche of vs twayne is greater then the other. Take Moses stil (as he is) for an excellent man: let it be so that I am euen as you suppose me to be, a mean and an abiect person, yet if ye loke wel about you, and do consider the matter rightly, either ye ought to condemne vs bothe, or to assoyle vs bothe. And þ very lawe of truth, teacheth vs this, that in geuyng iudgment, ye should loke vpon the matter, and not the

the persone: and he standeth accursed that through fauouring the ryche, oppresseth the poore.

Therefore iudge not after the qualite of the persone, but lette your iudgmet be iuste and rightfull accordyng to the matter, if ye will truely obserue Moses lawe. But after these thynges and many suche other wer spoken by our Lord Iesus, so gently that they had been able to haue pacified neuer so cruell a minde, & when his sayinges also wer so trewe that they could not be proued false and confuted of any man, wer he neuer so shamelesse, the Phariseys (of truthe) ceased from speakyng, but neuerthelesse they persist and continue in theyr malice without any mitigation of mynde, because he durst in the ptesence of a multitude, in suche wise lape from himself þ faulte of breakyng the Sabbath, that he burdened them with a muche greater crime.

Judge not
after the
brete
apperance.

Then sayed sum of them of Hierusalem: is not this he, whom they go about to kill? But so he speaketh boldly, and they saye nothyng to hym. Doe the reuelers knowe in dede, that this is very Chynde? Howbeit we knowe this man whence he is, but when Chynde cummeth, no man knoweth whence he is. Then cryed Iesus in the temple (as he taught) sayyng: Ye bothe knowe me, and whence I am ye knowe. And I am not cum of my selfe, but he that sent me is true, whom ye knowe not. But I knowe hym, and if I saye that I knowe hym not, I shall be a lyar lyke unto you. But I knowe hym, for I am of hym, and he hath sent me.

The texts.

The Phariseys pride was so great, that they would be thus farre prised, þ an innocent being accused should rather geue ouer his true cause, then that theyr auctoritie should any thing quayle amongst the people: and rather that Gods prayse and glorie should be nothing at all spoken vpon, than that any parte of their honour should decaye. And yet euen this kynde of men founde many amog the people whiche had rather serue this lewde ambition of theirs, then to obey Gods will. For certayn of Hierusalem sayed: Is not this he, whom the Scribes and Phariseys dyrt is to put to death: and whom men thought did hyde hymself and durste not cum to the hye feastful day for feare of them? Lo, he speaketh openly in the temple, and vttereth his mynd vnto them frankly and frely euen to their face, yet do they geue hym no answer. What meaneth this their silence? Are our head rulers brought in belefe that this is Messias, and now confesse that thyng with silence whiche they did before impugne and denye? Howbeit it is not lyke to be true that the chere reuelers should thus thynke, for euen all we knowe whence this man came. His father and mother are known well inough to be playne folkes, and of a meane sorte, we knowe what countrey man he is, we knowe also his byerthe and his other kinsfolkes. But whan Messias cummeth he shall so cum, that no man shall knowe from whence he cummeth. Iesus perceyuing their blindness to be so great, that where as the prophecie had geuen knowledge before hande that Messias shoulde cum out of Bethleem, where Iesus was boine, and where al other signes of the prophcies agree with hym to all purposes, yet they being blynded with malice, denye that they knowe him, for no cause els, but because they knowe hym, and therfore euen of purpose they make a lyer, sayyng that Christ should cum so, that no man should knowe from whence he cummeth: and this they forge, because they would not be compelled to recognize him. Iesus, I say, from whose knowleage, no not the secretes of men were hidde, to rebuke also this foolish ignorance of the multitude, whiche was corrupt

Then cryed
Ies^s in the
temple.

The paraphrase of Erasmus vpon

rupt with seying their head men so set and affected, whiche multitude was wilfully ignorant in that thyng whiche they might haue knowen, but that they lewde mynde letted theyr iudgemente, doeth now with a moze shrill and loud voice (to thintent he might be heard not onely of them that were nye at hande, but of al the people whiche wer within the temple: a place moſte conuenient to haue Gods glorie preached and setfurth in) beginne to teache openly who he was, and from whom he was sent: and that no man could be ignorant who he was, but eyther suche one as wilfully would be without knowledge, or els he that of very malice, would not confesse the thyng that he knewe: and thus doyng, Iesus doeth admonish vs therewith, to giue place oftentimes to the malice of men, lest it bryng moze kindled, should do worse and moze cruelly and so prouoke a moze sozer iudgement of God against them: thus also, after that by all assaies he did all that could be doen for their amendment, he might iustly geue them ouer and leaue them as desperate persones, to theyr owne folly and diseale, not þ the Glorie of God should be hid & concealed: yet the neyghbours health and saluacion neglected for theyr obstinate wickednesse. If therfore (sayeth Iesus) ye do not thinke me to be Messias, whome by the prophetes of your prophetes ye looke for, bycause ye know from whence I came, euen that is the very thing which might teache you that I am he in dede, who haue cum after suche sorte, & was borne in that selfe place, out wherof the prophetes hath tolde before hand þ Messias should cum. Ye haue heard Iohns record of me, ye se my miracles, ye heare me beare witness to the truth, studyng about none other thing, but Gods glorie & your saluacion. And therfore ye muste nedes knowe me, except ye had leauer wilfully be ignorant in the thyng ye knowe. And how can ye say þ Messias should so cum that no man can knowe from whence he cummeth, when as the prophetes poynte and assigne both his stocke and his countrey. These thynges being knowen vnto you, might induce and further you to the vnderstandyng of the prophetes: howbeit it is a thing of moze force and better it wer to knowe from whence I came, than what stocke I am borne of. And in case ye would consider me with pure and sincere eyes, ye could not of truth be ignorant therin. Neither am I so of the worlde nor do now cum out of the worlde, as ye do slanderously repute of me, but I cum from him that sent me into þ worlde, to the intent it might conuert and be saved. For I am sent from him whom ye knowe not, & for this cause he sent me, that ye also should learne to knowe him by me, as muche as he may of man be knowen. Albeit ye can by no meane yet knowe him except ye applye your selves through godlines, to deserue that he would geue knowlage of him. For they knowe him not, that dorth not obey his wil: And it is not sufficient to knowe God in woordes, if ye denye him in your dedes. If ye wyll haue true knowelag of the father, ye must learne it of his sonne. I onely haue truly knowen him, because I proceeded from him, and was with him before I came into the worlde. and I was sent into the worlde fro him to teache you to know him: that through your belefe ye might be saved. For I came not of mine owne head as other dooe, sekyng their owne paffe rather then Goddes honour, teachyng their owne commentes and fantasies and not the doctrine of God. And he that sent me is true: and for because I haue it of him whatsoeuer I speake therfore my saynges be also true.

And I am
not cum of
myselfe: but
he that sent
me is true.

And him ye
knowe not.

The texte

When they sought to take him but no man layed handes on him, because his houre was

was not yet cum. Many of the people beleued on him and sayd : When Ch:is cummeth
wyl he do moe miracles then these that this man hath doene?

The seniozs and rulers beyng stirred and soze heated with these woozdes
wared moze wood and chafed moze in their heartes, because he toke vnto him
suche authozitie before the people and openly rebuked them of their peruerse
wickednes. They had muche a do to holde their handes of him, for now their
angre was turned into woodnesse, they now passed nothyng of that good ad-
uiseinent and deliberacion, wherwith they were purposed to make him awaye
secretely: But though their will was readye to do that mischieuous deepe, yet
no mā at that time laide handes vpon him, Ch:ist willing so to haue it, because
the time was not yet cum whiche his father had appointed, to worke therein by
his death, the saluacion of the worlde. For as he willingly dyed, so could not
he against his will be taken. It lay in him to stay mennes myndes, were they
neuer so fierce, nor no mannes power could preuaile against him vnlesse it had
pleased his excedyng charitie to wardes man to be crucified for the saluacion
of the worlde: but the priestes, Scribes, Phariseys, and headmen of the people
whom for their holy profession and knowlage of the lawe, it had behoued first
of all other to haue acknowlaged Ch:ist, perseueryng in their wicked purpose
euen of corrupte myndes, many of the comminallie, and of the vblearned in the
lawe, whiche (as they wer of the lesse auctoritie and learnyng, so they had moze
good myndes and deuocion) did so beleue our Lorde Iesus woozdes and mi-
racles, but not yet of truely persuaded that Iesus was Messias, howbeit
they were brought to this point, that they seemed apte to be persuaded: If this
man (say they) be not Ch:ist, as the Phariseys thynke he is not, yet it is muche
to be meruailed at how he hath so great power in workyng miracles. For if
Messias himselfe should cum should he do greater thynges then whiche this
man doeth?

The Pharisees hearde that the people murmured suche thynges concerning him.
And the Phariseys and the priestes sente ministers to take him. When I said Iesus vnto The text:
them, yet am I a litle while with you, then goe I vnto him that sent me, and ye shall not
synde me: whither I goe, thither can ye not cum.

But the Phariseis and the seniozs, whose part had been to haue assured and
inticed the vblearned multitude vnto Ch:ist, after that they perceined there
was many of the people indined towarde him, fel to suche furious headines
that they wer determined euery way without any stoppe, that he ought to dye:
whiche was thought would obscure their honour. Suche a pestilence is am-
bicion when it is coloured with pretence of religion and doctrine. But in the
meane tyme feare of daungier, and neither shame nor pittie stayed them from
manifest doyng of that enormitie. Therefore they did hye priuely the common
catchepolles to take Iesus in the sight of the people, and when they had taken
him, to bryng him to them as an euil doer. But Iesus that knewe their priuie
conspiracie conspired against him, and could not be taken excepte he had liste
himselfe, sumwhat openeth vnto them by darke saynges, that the tyme should
come when as he would voluntarily offre himselfe to death, wheras then they
sought his death in vain, and in a maner also gaue them warning to be more
glad of him, and well to vse him whiles they had him. For the tyme should be
that all in vain they should desire him beyng absent, whom they did persecute
beyng present, specially when as they could not cum to the place whiche he
should

The paraphrase of Erasmus vpon

Ye shall
seeke me and
shall not
finde me as

should conuey himselfe to. For he went euen to death, wherunto as yet they might not folowe him. He returned again to heauen, a thither was no mortal body able to pursue after him. Wel, Iesus spake vnto them in this maner: I am yet a litle while with you & then goe I vnto him that sent me. Ye shall then seeke me, and not fynde me, and wher I shall goe to, ye cannot cum. The Lorde Iesus spake these thynges vnto them couertly, as he was wont to dooe many mothynges, that they should not vnderstande them before they wer put in byre and finished. And the darkenes of speakyng maketh a man diligent to seeke the matier. And when the thynges be exhibite and dooen, the wordes are moze surely beleued. Finally, the thyng grue to this point, that it was well knowen to all men, that whatsoener our lorde suffered, he suffered it aduisedly and vpon deliberacion, not of casualtie: he suffered it willyngly and not of necessitie. Though these wordes were spoken to all men in general, yet it did most specially picke the Phariseys seruantes, whiche were sent to take Iesus against whom they perceiued that they coulde nothyng do, except he were willyng. And whyles he toucheth secretly their inwarde conscience, he declareth that he knoweth what thyng soeuer is mozte secretly hid in mennes heartes. And therewithall he winneth those hertes vnto him through his gentleness, whose wicked enterpryses he did not disclose vnto the people.

The text.

Then sayd the Iewes among themselves, whither will he goe that we shall not fynde him? will he goe among the Gentiles (whiche are scattered abrode) and teache the Gentiles? what maner of sayng is this that he sayd, ye shall seeke me, and shall not fynde me, and wher I am thither can ye not cum?

When sayd
the Iewes
among
themselves,
whither
will
he goe?

Therefore when as the multitude did not vnderstande this his sayng: they reasoned among themselves, what meaneth this that he sayeth, wher I goe to, thither can ye not cum: will he priuely steale awaye and goe to sum farre countrey among the heathen people: will he suffre himselfe to forsake this holy lande and holy people to go dwell among wicked & prophane people, whither he thinketh we will neuer folowe him: or wil he wander hither and thither like a vacabound among the Gentiles dwelling farre awaye, that he cannot be found of vs?

The text.

In the last day, that great day of the feast, Iesus stode and cried, sayng: If any man thirst, let him cum vnto me and drinke. He that belueth on me (as sayeth the scripture) out of his belly shall flowe riuers of water of life. But this spake he of the spirite which they that belue on him, should receiue, for the holy ghost was not yet there, because Iesus was not yet glorified.

But when the last day of that feast was cum, whiche was mozte solemnely kept with mozte great resorte of people, and with great religion, (for when this day was past, every man was glad to repaire home againe) Iesus stode vp in the temple as though he also wuld leaue the countrey of Iurye, & doth halowe that mozte solenne day of that great feast with a notable sermo, and therewith purueyed vitalles of euangelical fayth of the ghospel for them that should iourney. For he did not onely speake openly, but also cryed with a firme and a stayed voice, therby declaring that the matier was mete to be heard of all folke. The Phariseys had babished the simple people, with fained and colde religion, and had tangled their consciences with manys ordinaunces. And surely the multitude had nothing els almost in admiration that Iesus sayd or did,

did but his miracles. But for some as they had not drinke of the spirite of the gospel, they toke the lesse spirituall profite at his handes. Therefore Iesus called and allured all manne openly from the barren and colde doctrine of the pharisees, unto himselfe, promysing them the spirite, whiche once beying receiued, not onely they by his grace themselves shal attaine to the true euangelicall doctrine, but shall also by their preaching issue forth bpō other great abundance and efficacie of wysdom: I am (sayth he) the fountaine of heithfull wysdom: whose thirster, let him aske nothyng of Me oles; the pharisee, the scribe, or of the pharisees. Let him cum to me, & drynke of this well. And whosoever beleueth my wordes, the same drinketh. Therefore whosoever beleueth on me, and desirously drinketh bp my wordes, as the scripture biddeth beayng witness of me, he shal not waxe dry through infidelitie, but y draught that he drinke of the spirite of God, shall bring forth in his heart a well that shall runne euermore and plentifully: in suche wyse, that out of his heart shall flowe not onely small lytle streames, but also great a plētous fluddes, wherewith the drynesse of the Gentiles shal be watered, & therof shall spring muche fruit of the gospell. By this parable as far of speaking, Iesus did meane that fertile and plētous spirite whiche afterwarde they should receiue that would beleue on him: whiche spirite after that the Apostles had receiued, forthwith they begon with great confidence to preache in diuers tongues to the wholle worlde y philosophy of the gospel, & to distill into the soules of all that beleued on Christ, the same spirite that they receiued from heauen. For albeit that many at that tyme had sum smattering and twer sumwhat entered into knowlage of the sayth, for all that the very effectuall and plentiful spirite was not yet cum to any of them, for because Iesus was not by his death and resurrection glorified, nor had not ascended up to heauen to sitte on the fathers right hande, fro whence he should sende that spirite to his Apostles. But the myserie of the crosse was to be perfourmed before, whiche thyng could not be doen & accomplished, except his glorious maiestie had been kept secret, and as it twer dissembled for a season: & thei also could not be made able to receiue that diuine spirite, unless they had first been framed and fashioned therunto by many miracles, saynges, and doynges. Therefore the Lorde Iesus doeth call and byd all folke to this well of the water of life, yet he compelleth no man against his wyll, nor he excludeth no man, so that he cum a thirst.

Many man
there, let
him cum vnto
me and
drinke.

Many of the people therefore, when they heard this sayng, sayd: of a trueth this is a prophete: but other sayd, this is Christ: but sum sayd, Shall Christ cum out of Galile? Sayinge the scripture, that Christ shall cum of the seede of Dauid and out of the rounde of Bethleem, where Dauid was: So there was discernion among the people, because of him. And sum of them would haue taken hym, but no man layed handes on hym.

The text.

When the Lorde Iesus had spoken this, and many mo lyke thynges, though they were not fullye vnderstande, yet they byd woordes sundrie mindes and affections in the multitude of the people: for sum, vpon sight of so many miracles, and the great auctoritie of his wordes, sayd: truly this is a very prophete: Again, other that thought more highly of hym, sayd: yea this is that very Messias, to whom the prophetes haue promysed in their propheties. On the contrary syde, other beying corrupted with pharisaical leuen, went about to reproue and confute these mens opinion by the very woordes of the prophetes, whiche tolde before that he should ryse out of the tribe of Iuda; and

out

The paraphrase of Erasmus vpon

out of the towne of Bethleem. Christ was thought with moſte part of men to be borne in Nazareth, becauſe he was nurſed there, & broughte vp with his parentes whiche dwelte there, and alſo becauſe he beganne his preaching in Galile: and for the moſte part had his abode there. But the people of Ieruſalem and the Jewes that wer of ſettibes of Iurie, toke ſ people of Galile as men nigh neighbours vnto the heathen, and tooke myſtre together, but for halfe their countrey men, becauſe they neyther excelled in knowledge of the lawe, nor euer had any prophete in whom they might worthily reſoꝛe. They knew verily that Meſſias was promyſed to the tribe of Iuda, not to men of Galile, and that he ſhould cum of the ſeede of Dauid, who had his princely palace at Ieruſalem. And thus therfore they did chalenge vnto them, honour of Chriſt to cum, whom they themſelves beying in malice corrupted now at his very cumyng did perſecute. They ſay therfore: it is not lyke to be true that this man ſhould be Meſſias, if you do poder and ſtraightly examine the prophetes. When Chriſt ſhall cum ſhall he cum to vs out of Galile: doth not the prophetes manifeſtly ſay that Meſſias ſhall come of the ſede of Dauid, who was certainly of the trybe of Iuda. And further moze, it alſo expreſſeth the townes name where he ſhould bee borne, that is to ſay, Bethleem, whiche is the cite of Dauid, that was geuen to Iudas for his parte of tribe. Therfore, forasmuche as the prophete dooeth plainly ſhewe that he ſhould cum of a kyniges ſtocke, of the moſte hollye tribe of all Iuda, out of a princely towne, how can it ſtande and accorde that this man ſhould be Meſſias, whoſe parentes be poore and of no eſtimacio, and cummeth to vs out of a vile towne, of no name, whiche ſtanderth in Galile a countrey of no renowme. After this ſorte the people diſputed of Jeſus with diuers iudgements, & there was diſſencio among them for his ſake. Yet dyd not Jeſus accompanie hymſelfe with them in this diſputacion, becauſe they did not diſpute with ſuche ſimple pureneſſe of mynde, that they dyd deſerue to be taught: & it was not yet tyme to declare hymſelfe howe great and excellent a man he was. For yf they had vprightly & truly deſyred to knowe who he was, they theſelves might haue learned of Jeſus himſelfes that he was not borne at Nazareth as moze part of them ſuppoſed, but in Bethleem, & that he came of Dauids familie. For there was not a few that knewe theſe thynges, but becauſe Jeſus did not bying w hym, & ſhew vnto them thynges agreeable to their luſtes, they wer moze wylling to ſerue their owne affections, than to receiue and acknowledge hym. For and if their mynde had been plain, ſimple & pure, they myght haue learned the thyng whereabout they conteded, in caſe they would haue aſked Jeſus himſelf the queſtion. And there wer many of the people ſo blynded with enuy and hatred, that they conſpired among themſelves to take out worde Jeſus and laye handes on him, But the malice of man had no power and ſtrength againſt hym, who hath all thynges in his power.

The texte. Then came the miniſters to the high priuies and phariſeis. And they ſaped vnto them, why haue ye not brought him? The miniſters answered, neuer ma ſpake as this man doth. When answered the phariſeis, Are ye alſo deſerued, doeth any of the rulers or of the phariſeis beleue on hym, but this common people which know not the lawe, are accuſed.

And therfore the ſergeauntes whom the phariſeis had ſent as ſeruauntes
of

of their mad fury, to attache Iesus, returned againe, with their myndes cleane chaunged, vnto the hye p̄iestes and Phariseis, whiche with fierce and cruell myndes, taryed lokyng for theyr seruautes to haue brought the app̄ehended person vnto them, to the intēte that so at last they might haue satisf̄yed and accomplished their hatred vpon hym.

But in the meane tyme the prouision of God ; whiche farre passeth all worldly mennes craft and subtiltie, procured suche succoure, that whatsoeuer the malicious Phariseis wente about to procure, the same lighted vpon theyr own heades, and made well for the setting forth of Christes glozy. The vnlearned multitude, the rude ignorant people of Galilee, the Samaritanes, the Cananites, and the Heathen people beyng moued with Iesus sayinges & doynges beleued on hym. Onely the Scribes, Phariseis, seniors, and p̄iestes in whose gouernaunce the open confessiō and discussion of the whole law and religion was, wer not only neuer a deale moued to cum to better aduiselement, and to be conuerted: but were made euery way worse and more wood. It was now cum to this point, that their hired men the catchepolles, a curtyse kynde of people, & readye to be hired to do all unhappynesse for money, should bothe honestly repozte of Iesus, and also repzoze theyr incurable byndnesse. These seruautes had seen no miracles wroughte, they had but onely hearde hym speake a fewe wordes, yet hauing their myndes cleane altered, and without any regarde to the commaundementes of the Phariseis, they retourned agayne vnto them, and brought not Iesus with them. And when they that sent them, asked and quarelled with them why they did not as they wer commaunded, the menne did not laye for their excuse the feare of the multitude, nor feined any other excuse, but frankly and frely confessed that of truth they went purposely to haue taken Iesus, and to haue brought hym with them, but they wer thzough a fewe of his effectuose and gracious wordes so as it wer charmed and newly hearted agayne, that they bitterly repined in theyr hartes to do that thyng which they had purposed: we neuer (saye they) hearde manne speake as this man doeth. Who can laye violent handes vpon suche lyke mē? What recozde coulde haue been auouched in the synagoge, which should more haue burdened and p̄essed, and more openly disclosed the Phariseis obstinate malice? They did all they could to the vtermoste of their power to subuert the doctrine of Iesus, but all their endeuoure wente backwarde: for whyles they went about by all the wayes they could, vtterly to destroy Christ and his doctrine, they stablishe and set forth both. But as yet still they dissemble the wood furze of theyr hartes, speakyng to theyr seruautes more curteously and more quietly then accoꝝdyng to the fury of their thoughtes: how chaunced this case they? Are ye which belong to vs, and therfoze not to be taken as of the raskall noumbe, also deceiued by him? Do ye not perceiue him to go about to deceiue men with fayze promises, and to sell false wares for good? If he were true, do ye not thynke that suche notable men as doth excell both in learning and au-
 tozitie would appzoze his sayinges? Do ye see any rulers or magistrates vn-
 to who the auctozitie of the religion belongeth, or any of the Phariseis, which
 hath the moste exacte knowledge of the law, perswaded by his wordes? Doeth
 the example of a fewe cattises, a sorte of dꝛudges moue you? This sorte of
 people is ignorant, & knoweth not the lawe, and therfoze are accursed. Well,
 euen God thus disposed these thynges, to certifie and teache vs that nothyng

Doeth any
 of rulers
 or of the
 Phariseis
 beleue on
 hym.

The paraphrase of Erasmus vpon

Doeth moze obstinately resist true religion, then the malice of them whiche are cloyed with the false pretence of religion, noz no man moze deadly enemy to þe doctrine of the gospel, then he that wresteth holy scripture to his owne lewde affections: neyther are any moze desperately wicked, then those, whiche with pretence of holynes, with perswasion of learning, with publike auctoritie, be armed against the trueth of the gospel. But in dede, whatsoeuer this wolde deuise with all his engyns agaynst the heauenly trueth, the successe therof is to the glorie of our lord Iesus Christ. Now than, marke me this well (O wise reader) that there is no where moze scarcitie of them, that with their hartes fauoureth the christen trueth, than among the ryngleaders of religion, and head learned men.

Ed: texte.

Nicodemus sayeth vnto them (he that came to Iesus by nighte, and was one of them) doeth our lame iudge any man before it heare hym, and knowe what he hath don? They answered, and sayde vnto him, art thou of Galile? Searche and looke, for out of Galile arieth no prophete. And euery man went vnto his owne house.

In so great a counsaile which was of Phariseis, Scribes, Senlours, and Priestes, there was no man saue onely Nicodemus which would stand in the defence of that innocent lord, against suche wicked enterpises. This Nicodemus was one of the headmen of the secte of Phariseis, a grosse mā of truth, and lesse learned thē other, but he was of a lesse corrupt minde: and it was the same, which for feare of the Jewes came to Iesus by night (as I tolde you before) to be better instructed by him through priuate and secrete communicatiō.

And by that one meetyng, he profited so muche that he took Iesus for a good man, though he did not fully vnderstande the mistery and spirituall meanyng of his woorde. When this man sawe his felowes with bloud suckyng myn- des, tēde to the bitter destruction of Iesus, whom he so fauoured that neuer thelesse he feared the malice that was armed with auctoritie, he tooke Iesus part warily: And spake those thynges for hym whiche might haue been spokē for any malefactor before he had been convicted: we do (sayeth he) professe a law, whiche doeth not condemne the euill doer, except he be first heard, and the matters duely discussed, whiche be layed to his charge that is accused. Lette this manne haue at least this benefite of the lawe, whiche is common for all folke: and the lawe selfe geueth it euen to them that be misdoers. When they had no matter once to open their mouthe to speake against this so indifferent and manerly defence, whiche Nicodemus vsed in speakyng for Christ, they do not onely not call themselues home, & turne to a better mynde, noz yet be pacified and appeased, but without regarding the mannes dignitie and auctoritie, they fall in hande to rebuke him, & to his reproche, say thus vnto hym: art thou also now become a man of Galile? The common people and the vnlearned are to be holden excused, and may be forgeuen: but is it not a great shame for thee that art an headman, & a doctoz of the lawe to be the disciple and scholler of this Galile man, whiche is a verye deceiver of the people: to whom no man ioyneth himselfe, but suche as be moste vile abiectes before menne, and cursed before God? Thou that professest the knowledge of the lawe, and art an open reader and discusser of the same, searche well the scriptures, & throughely examine them, and if thou fynde any where throughout all the scriptures that either any prophete hath euer cum or euer shall cum out of Galile: beleue then this

Searche & take, for out of Galile arieth no prophete.

this felowe to be a prophete. This answer of the Phariseis was not onely wicked, but also foliſhe. For Nicodemus had not affirmed him to be a prophete, but ſayde: whoſoever he be, he ought not after our common, or rather publique lawe, (that is to ſaye, a lawe whiche indifferently pertaineth to all men of every ſtate) to be condemned, except his cauſe be knowne befoze. But where malice and hatred is in the heart, it occupieth the powers of the mynd, there is no iudgement. After theſe thynges were communed to and fro from one another, the counſell brake up and was diſmiſt: And ſo every mā went home: their wyll to berieve Chriſt of his life, beyndelayed and prologed, but not chaunged. For Ieſus tyme was not as yet.

The. viii. Chapter.

Ieſus went into the mount Oliuete and early in the morning he came againe into the temple, and the people came vnto hym, and he ſat: downe and taught them.



And ſo now (when it betwene nere night) Ieſus went vnto mount Oliuete, where Bethanie was, a pleaſaunte lodgynge for the lord, conſiderynge that there was no quiete place in Ieruſalem: a becauſe he taught vs that a ſecrete place, or ſome vacaciō, is cōueniēt for preachers of the goſpell: and that the trueth hath no where leſſe place, than in riche and welthy citieſ. Howbeit ſometimes the euangelicall wyſe preachers ſhall reſorte thither, not to get riches or honoure, but to do good to other: though they do endaunger their liues thereby. Therefore the next daye folowynge, Ieſus returned againe to Ieruſalem early in the morning, and now not ſladyng (as he did the daye befoze) but ſate downe, and taught in the temple, with a bolde countenance: openly ſhewynge hymſelfe to be nothyng aſeare of the Phariseis wicked conſpiracies. And al the people came in a great aſſembly vnto him, partly being brought to haue him in admiration throughe the miracles and wordes that he had born and ſpoken befoze tyme: and partly to intrappe hym, and to get matter to hate him.

And the Scribes and Phariseis brought vnto hym a woman taken in aduoutrye, and when they had ſet her in the middes, they ſape vnto hym. The text: Quatſer this woman was taken in aduoutrie euen as the berde was a doynge. Moſes in the lawe commaunded vs that ſuche ſhoulde be ſtoned. But what ſapeſt thou? this they ſapde to tempte hym, that they mighte accuſe hym.

And for becauſe they had marked in hym a certayn merueilous clemencie & gentle patience towardes the poore miſerable cōmon people, therat they toke occaſiō to accuſe him: where as they ought þ rather to haue loued hym. Moſes lawe had ordeined a ſore ſtatute againſt aduoutrie, that is to ſaye, that in caſe any woman wer taken vnlawfully byſynge her ſelfe with any other manne, ſhe ſhoulde be ſtoned at the peoples handes. And in the meane while the men pardonynge themſelves, wer extreme againſt the women: as though they ſhoulde be innocent befoze god, or auoide eternal paine, if they wer not puniſhed by þ lawe, though oth: wyſe they comitted greater faultes. The lawe onely puniſheth open faultes: It doth not puniſhe pryde haſtenes of mynd, nor hatred, but god doeth moze abhorre theſe thinges, then the other, which the lawe puniſheth.

Now therfore the Scribes and Phariseis, (that is to wete, men ye knowe

The paraphrase of Erasmus vpon

And the
Scribes &
Phariseis
brought vnto
him a
woman taken
in ad-
uoutrie,

well enough, very seuerer keepers of iustice, and of very zeale and loue to p^r laue, fiercely set against malefactours, and open synners, whē they themselves are inwardly in their hertes souled and washed with muche moze enozmious synnes) brought a woman taken in aduoutrie vnto Iesus, at that tyme sitting in the temple. They set the woman openly in the middes of the people, to thintent that if Christ would haue geuen sentence of condemnacion against her, many of the multitude shoulde haue bozned him lesse fauoure, whose fauoure he had gotten, chiefly by reason of his lenitie and gentlenes, but and if he should pardon her and clearly dismishe her, as they thoughte he woulde haue done, that then they might finde some faulte by him, wherof to accuse hym: whiche was not astraie to forgeue an aduouterer contrary to Moses ordinaunce and lawe: and so then they hope to byng to passe that (when all shoulde be set on a roare) in steele of the woman, Christ himself shoulde be ouerthrowen and euē p^ress. d. downe with stones. And verely these Phariseis themselves, beyng moze wicked synners, accuse the synfull woman before Iesus, as a iudge on this wyse: This woman (saye they) was euen now taken in aduoutrie, euen as the deede was doing, and Moses made vs a law that suche shoulde be stoned. Therfore we byng her vnto the people to be stoned, excepte thou disagreetherunto. what thyndest thou?

The text.

But Iesus stooped doune, and with his synger wrote on the grounde. So when they continued asking him, he liſte himſelfe vp and ſayd vnto them: Let him that is among you without ſynne, caſt the firſt ſtone at her. And againe he ſtooped doune and wrote on the ground. And aſſone as they heard this, they went out one by one, beginning at the eldeſt. And Ieſus was left alone, and the woman ſtandynge in the middel. When Ieſus had liſt vp himſelf, and ſawe noman but the woman, he ſaid vnto her woman where are thoſe thine accuſers, hath noman condemned the? ſhe ſayd, noman lord: and Ieſus ſayd, neyther do I condemne the. Goe and ſynne no more.

Verely Ieſus, who knewe the ſecretes of their heartes, and was ignorant in no maner of thyng were it neuer ſo priuate, did ſo elude and diſapoynte their malice, by his godly wyſedome, that he deliuered the aduoutriſſe oute of the ſtonecaſters handes, and yet did not clerely abſoyle her as faultleſſe, leſt he ſhoulde ſeme to abrogate Moſes lawe, which was neceſſarily geuen, to cauſe men refraine from euill dedes. This, I ſay, did Ieſus, who came not to breake and abrogate the lawe, but to fulfill it: and againe on the other ſyde he did not condemne her, becauſe he came not into the worlde to haue ſinners loſſe but to ſaue them. For of trueth Ieſus doeth euerywhere ſo moderate his wordes, as touchynge thoſe ordinaunces whiche the worlde obſerueth neceſſarily, euē to preſerue a publike peace, and for a common quietnes, that he neither muche alloweth them, nor improueth them, but vpon occaſion therof, geueth monicio that generally all vngraciousnes is to be eſchewed, and not onely theſe dedes whiche worlde p^rynces lawes do puniſhe.

For truly there be in goddes iudgement c^rymes moze horrible than theſe whiche yet the lawe doeth not puniſh: notwithſtanding they cannot eſcape puniſhment at goddes hand where he taketh on hand to reuenge the doer. Therfore Ieſus doeth neither reſuſe the iudgement, which was comitted vnto him for aſmuch as he is iudge ouer all, nor he doth not appoint and comit the woman, whiche was guiltie, vnto the men that wer in readineſſe to caſt ſtones, neither doeth he cleare the woman of the matier, who in dede had deſerued to be puniſhed

punished: but with silence he succoureth her, that was pulled & hurried to pain, to perscure her vnto penance: and that she mighte with due repentance be better aduised, and conuert to health and saluation. He gaue no aunswere by worde of mouthe, but he spake the moze by his dede. He knewe the selve gilty woman to be a sinner, but he also knewe that her accusers which would haue been thought righteous, to be moze sinfull then she was. He did not take away Moses lawe, but he shewed þ mercifulnesse of Chyistes newe lawe, wherof he was thaurtoz: he informed them that drew the faultie womā to cruel pain, to loke well vpon theselues, and accozding to gods lawe, to examine their owne conscience duely: a euery one to shewe himselfe suche a one towarde his neighbour that had offended, as he would haue god to iudge hym. This thyng our Lorde Iesus did for our instruction, and he bowed downe hymselfe to signify that a man, al statelynes and pryde layd doune, (wherwith any man flattered himselfe, and of an haule minde dispised his neighbour,) should descende doune into himselfe, and loke wel vpon himselfe: and being bowed doune, Iesus wrote vpon the grounde euen to geue vs warnyng that God shall iudge euerye man after the lawe of the gospel. The lawe written in tables, made them by an vntrue righteousnes proude and arrogant. The lawe written vpon the grounde maketh euery man through a conscience and knowlage of his own infirmitie, meke and mercifull vnto his neighbour.

Now whyles the Jewes preaced still vpon hym, to knowe his iudgemente (although he had already by his dede pronounced it) he stood vp, and so tolde them playnly his mynde, that wylt not what he meant by his doing, and sayd: He that is among you without synne, let him cast the first stone at her. With this saying he did not clearely asfoyle the offender, but he pearced their consciences. And euery one of them knowyng himselfe gilty, feared least Iesus, to whom they sawe wer knowne euen moste hid and secrete thynges, should haue published their vngacious actes: when he had thus picked their conscience, he stooped doune againe, and wrote vpon the grounde, as it were by that dede paintyng befoze they eyes, what he would haue them to do.

He noted their arrogancie, whiche toke vpon them to be holy, when as in dede they were moze synfull then those whom the lawe extremely punished. For she, whom they had brought forth to be stoned with the commō handes of many, had not kyled her husband: but through the frailtie of the fleshe, had geuen the vse of her body to an other man, and so committed aduoutrie. They being full of enny, hatred, complainyng, couetousnes, ambicion, and deceite, laye in wayte to kyl the lord of þ whole lawe, who alone was free in al thynges, and clerely pure from all synne. Therfoze vpon this the lordes answere, euery one knowing himselfe gilty, a being afrayed lest he shoulde be betraied and his faultes disclosed, went out of the temple one after another: the seniozs, the Phariseis, the Scribes, the Dyacles, and other head men goyng befoze, and the rest folowynge them. For they whiche among that sorte wer taken for the very pillars and maintainers of religion and iustice, were euen sowled in enymities, and inwardly moste great synners: when these folkes were goen out, of whom neuer one was cleare and without fault, Iesus remained alone who onely was without fault. And now the synfull womā found him which neuer hadde doen synne, a mercifull iudge wheras she should haue had the cruel murderers who were themselves gilty of greiuous synnes. Therfoze the

Let hi that
is among
you with-
out sinne
caste þ first
stone at her.

The paraphrase of Erasmus vpon

woman seeing their crueltie, stood alone as a wofull synner before Iesus that was alone: a woman ready to perishe, before a Sautour: a synful creature before the fountaine of all perfection and holynes. She quaked for feare euen of a very conscience, but the clemencie of Iesus, whiche shewed it selfe euen in his countenance, put her in good counfort: and in the meane while our lord (as it were a man occupied about an other thyng) wrote vpon the grounde, so that the Jewes (as it wel appeared) went away, not as men afraied with the lordes threatnynges, but condemned in their owne consciences.

At length Iesus stood bype, and when he sawe that all were goen and þ woman all alone and fearefull, he spake curteously vnto her, saying: woman where are thine accusers: hath any man condemned the? She answered: no man sir. Then Iesus sayed, neither will I that came to saue all men, bee moze vnnmercifull then they, noz condemne her whom they haue not condemned.

He said vnto her: woman where are thine accusers.

So a synner nomore.

The rigour of the lawe doeth punish, to feare men: the fauourableness of the gospell seeketh not the death of a synner, but rather his amendement and life. Therfore go thy way and sinne nomore hereafter. By this example our lord Iesus taught those that taketh vpon them to be shepherdes ouer the people, and to be teachers of the gospell, howe great sufferance and gentleness they ought to vse towardes them, whiche fall into synne by frailtie: for considering that he in whom was no synne at al. Shewed hymself so merciful towardes an open sinner, howe great ought the bishops gentleness to be towardes offenders: when as they themselues haue many tymes moze nede of Goddes mercy then they, against whose faultes they be very angry: or in case they be not so synful, certes their life is not without some spotte: at lest waye truely they maye by the frailtie of man, fall into all kinde of synne.

The text.

Then spake Iesus agayne vnto them, saying: I am the light of the worlde. He that foloweth me, doth not walke in darkenesse, but shall haue the light of life. The pharisees therfore sayed vnto hym, thou bearest recorde of thy selfe, thy recorde is not true. Iesus answered and sayde vnto them. Though I beare recorde of my selfe, yet my recorde is true, for I knowe whence I came and whither I go. But ye can not tell whence I come and whither I go. Ye iudge after the flesh, I iudge no man. And if I iudge, my iudgement is true. For I am not alone but I go to the father that sent me. It is also written in your lawe that the testimony of two men is true. I am one that beareth wytnesse of my selfe, and the father that sent me beareth wytnesse of me. Then sayed they vnto hym, where is thy father? Iesus answered, ye neither knowe me nor yet my father: yet ye had knowen me ye shoulde haue knowen my father also. These wordes spake Iesus in the treasury as he taught in the temple, and no man layed handes on hym, for his houre was not yet come.

Therfore now when they whiche complayned of the woman, were sente awaye and every man brought to the knowledge of his owne synne, and the synner dysmyt, Iesus vpon this occasion goeth in hande agayne to make an ende of the sermon whiche he had begun. Sinne is darkenes. They that be true and of plaine meaning, studie not to be thoughte other maner of folke then they be, go to the light, and are deliuered out of darkenes lyke as the synfull woman went vnto Iesus. And because she dyd not denye, but confessed the thyng that she had committed, she wente awaye iustified. Contrarywise the head men and the pharisees, because they woulde be thoughte righteous when as in very dede they were vngacious, and very wicked, fledde from the light, lest their disease shoulde be knowen, and so they made whole. Therfore Iesus doeth exhort all folke þ whosoever is bewrapped in synne, shoulde come to hym, but so that he come penitent: and shoulde rather folowe hym then

then the Phariseis, who being blynde, wer guydes of the blynde. And lest any man through knowledge of his sinnes, shoulde not be bolde to come vnto hym, he taughte vs in the aduoutrisse a litle before how he selected no mā that desired to be healed. I am (sayeth he) that to the wholle, not to Palestine alone, whiche the sunne in the firmament is to all the world: as muche to saye, I am the light of the world. The sunne taken waye maketh all thinges darke withall. It beareth lighte before all bodyes: I am light to pure soules. It geueth life and lifyng to all bodyes: I am lighte moze presently to soules. He that walketh in the lighte of the sunne, stumbleth not in the darke: whoso followeth me and beleueth on my doctrine, shall abide no longer in darkenes of errour and sinne: but being purged fro sinne and illumined with the doctrine of the gospel, shall haue the true light whiche geueth lyfe to the soule. It belongeth to the dead to be hid in darkenes, and the propretie of them that be alieue, is to walke and be couersant in the light. To haue knowledge of me, is the life of the soule. Contrary synne, and to be ignoraunt of me, is eternall death. The Phariseis enuye could not broke this magnificence whiche Chyriste preached of hymselfe, specially forasmuche as they thoughte themselves to be touched couertly, and whatsoeuer did redound vnto Iesus commendacion and praise, thesame to be a derogacion to theirs. And furthwith therfore they cried out against hym, in the presence of the multitude, fearyng lest the common people woulde forsake the and folow Chyrist: and to byng hym out of credence, they would make him a lyar, and charged hym therewith. Thou (they saye) bearest recorde and speakest stoutly of thy selfe, but no mans owne recorde is to be beleued. It is no true mans parte, but a proude mans fashio, to set forth his owne prayse: wherfore this thyne owne testimonye is not true. To this vengeable checke (whiche yet in dede coulde not so muche hurte his glozpe, as it mighte hynder the saluacion of that great nymbze of people) Iesus made a sharpe aunswere, saying: Trueth it is, amonges men the witnesse of hym whiche bothe maye deceyue and be deceyued, is of small importaunce, and weyeth litle.

I am the
light of the
world. &c

Thou bea-
rest recorde
of thy selfe.

I alone am not witnesse to my selfe, who can byng for me Johns recorde and the witnesse whiche the prophetes bare of me, yea and though there were no mannes recorde of me, who stande in no nede of it. For if I alone should beare witnesse of my selfe, yet could not you (in case ye knewe playnely who I am and whence I came) reprove mine owne recorde. It is expedient that those mennes witnesse be drawen in questiō and doubted of, whiche (being nothing els but verie men, and accordyng to mans iudgement make relation of themselves,) may be deceiued, & also lye if they list: but these thinges hath that way no place in me. For I speake nothyng of myne owne head, but the thyng that I say, cummeth of hym from whom I was set, and I haue none other pretense therein, but to set furth his glozpe. We cannot lye, and his onely recorde is moze holy and vncorrupt then all mennes witnessses. Whosoever hath proceded fro him, and speaketh all thynges accordyng to his mynde, within a while to returne again vnto thesame person from whence he came, hath no nede of mans witnesse: when as his owne propre actes are in redines to declare who he is. But you being blinded with enuye, of purpose will not knowe the thyng that ye might knowe: and because ye iudge perversly of me through the estimation that ye haue of those thynges which are in me, & other mortall men indifferently;

But ye can
not tell
whence I
am.

The paraphrase of Erasmus vpon

and comon to both, ye do not perceiue fro whence I came, nor whither I shall go. for this is not seen except mennes myndes (wicked affections set aside) do iudge after the spirite, and in ready belefe of myndes, learne by the thynges whiche I do & speake (with cōferryng together the sayinges of the prophetes) to see that it is an heauenly thyng, and no worldly thyng. But you iudge after the fleshe: & why? because ye be corrupted with worldly affection, condemning wickedly to your owne bitter destruccion, that thyng which ye ought to embrace to eternall saluacion. Your iudgement therfore is corrupte and false, because it cūmeth not of God, but out of worldly and humane lustes. And in the meane tyme do I iudge noman. for the tyme of iudgement is not yet, but of saluacion. And yet if I should geue iudgement of you, my iudgement should be true, because it doeth not swaue and dissent from Gods iudgement. for I shoulde not geue sentence alone, but I and my father who sent me, to pynelye together shoulde pronounce semblably one thyng, forasmuche as we bothe throughtlye will all one. In worldly matters the iudgement of many weyeth more, and is of greater auctorite then one mannes mynde alone: but yet Goddes iudgement alone passeth the iudgement of all mankynde. If ye dispise my sentence as but mans iudgemente, cruelye ye cannot contemne the iudgemente of God, though he himselte alone geue iudgement. And yf ye do not dispise the iudgement of God, neither can ye relecte or refuse my iudgemente, whiche is cōferryng to his in all thynges, except with a common contempte ye do by bothe at once wrong: bothe him that sendeth, and me that am sent from hym. I speake or do nothyng but that whiche he hath commaunded me.

Semblably euen amongst menne the recozde of many is more substantial then of a fewe: & after your lawe there is no recozde, vlesse it be of two at lest, allowed and admitted before a iudge. But yet in dede it is more to be regarded if a man beate recozde of another, then if he beate witness of himself. Howbeit it cannot be attolde, but among men there be wrong iudgements, and vntrue recordes: yea and although a thousand men shoulde agree vpon one thyng being but men, either for because throught error they knewe not the truth, or els because they being corrupte in their affections, do not pronounce & geue sentence accordyng to the true iudgement of reason, but after the leude affections of the heart: Not withstanding where euen one alone sayth any thyng of hymselfe, in case he do not pronounce the thyng which he reporteth of hymselfe, as of his owne heade, but by Gods commaundement, his iudgemente and recozde must nedes be true, because God can neither be deceiued nor corrupt.

I beare no witness of my selfe, but by the auctorite of my father, who borth also hymselfe beare witness of me, neither do I pronounce any other thing cōferryng in me oone person, then he hath testified who sent me into the world to be a witness of the truth, whiche onely he hath knowe. If ye do put away my recozde, ye must nedes therein also relecte his. If ye infringe and repell my iudgement, ye must of force and necessitie contrarie him. We be twaine, but we two haue all but one witness and iudgement. And there is one of these twaine, who if he were alone, yet were his iudgement not to be replied against. And if ye aske when did the father testifie of me, soforth he beate recozde of me, in your law: whose voyce ye shoulde knowe, if ye would w pure heartes vnderstand that which is witness: he did also testifie of me at Iordane, his recozde of me is to be seen in the very actes and dedes whiche he doeth by me and in conclusion whiche tyme

I iudge no man, and yf I iudge, my iudgemente is true.

tyme shall be, he shall glorifie me with more euident and clere witness. After these thinges wer spoke, the Jewes because they heard the father oftē named, from whom he was sent, and whose auctoritie he laied for his defence, marvelled if he would speake so highly of Ioseph the carpenter, whose sōne he was then commonly thought to be. And in case he ment not of him, they be desirous to get out of hym who should be that other father, from whom he had come, & to whom he should go: where is (q they) this thy father, of whom thou speakest suche wonderfull thynge? But Iesus somewhat openyng that as yet he was not known vnto them, touchyng his diuine nature and Godhead, whē as they supposed him to be but a very man and naught els: and yet for al that they should haue beleued him as a man vnlesse they iudgement had been corrupted with carnall affectiōs, yea and his wordes did also implie that neither the father could truly be known, but by the sonne, nor the sōne fully knowē, except the father were known: for the sonne is not known with bodily eyes but by fayth, nor the father can be shewed to māns senses, but maye be vrought into deuout myndes spiritually. Well, Iesus (I say) maketh answer on this wyse: Ye neither know me, nor yet my father: and so long as ye wyl not know me ye can not knowe my father. Geue credence vnto me, & ye shall both knowe me, and my father. Ye saye that ye know me, because ye know my countrey, my dwelling place, my parēres, & byethen: whē as throughe these wordes, which they vnderstode not, our lord Iesus did so prouoke the Phariseis myndes against him, teaching openly in the temple, yea and where moste pcease of people was, in a place of the Temple, called the treasury (because that offeringes & thynge geuen to the Temple were brought thither, and kept there, whiche thynge wholly were turned to the priestes and Phariseis pleasures, & gaine excessively, though the sayd thinges wer geuen, and as ye would saye wer consecrate to God.) Albeit I say that Christ did thus as I haue said, yet no man layde handes on hym: not because they lacked any vngacious wyl, but because God did not suffer them to do it. For the tyme was not yet come, whē as Christ had appoynted himselfe to suffer, neither would he suffer vntill he had fully taught that doctrine whiche the father had committed to his ministraciōn, for the saluacion of man.

¶ Then sayde Iesus agayne vnto them: I go my waye, and ye shall seeke me, and shall dye in your synnes. Whither I go, thither can ye not come. Then sayed the Jewes, wyl he kyll hymselfe, because he saith, whither I go, thither can ye not come? And he sayed vnto them: Ye are from below, I am from above. Ye are of this world, I am not of this world. Therefore saye vnto you, that ye shall dye in your synnes. For if ye beleue not that I am he, ye shall dye in your synnes.

The text.

¶ Therefore whyles they wer whist and kept silence, yet compassyng in minde, full vngacious and murderous thoughtes, Iesus went forth with his talke, pryncely prickyng their cōsciences, that so at least way it might forthinke them, when as they knewe that nothyng was hyd vnto him: a thyng which was neuer before geuen to hym that was but a verye man. No mannes wickednesse, (sayeth he) can let the thyng that I do by my fathers commaundement. That thyng once finished, I go to hym that sent me, and then ye shall seeke me all in vayne, and in myne absence ye shall desyre me, whom being present, you enuy, and do displeasure vnto. Then ye shall knowe by the ende and conclusion of the matter, who I am. Ye shall seeke my presence, and not haue it. But you whiche do now persecute the preacher, and setter forth of eternall trueth,

The paraphrase of Erasmus vpon

shall dye in your synne yf ye do persist and continue in your infidelitie. For he doeth perishe through his owne fault that obstinately putteth away health when it is freely offered vnto hym: and he prouoketh and seeketh his owne death, whoso doeth despyse the fountayne of lyfe. I go not thither, whereas your wickednes compelleth me, but I do willingly go thither where as ye cannot folo w me. By this parable our lord Iesus did meane manye thynges: firste of all, that of his owne good wyll he went to his death, furthermoze by his death and resurrection he shoulde be lyfted vp to heauen, whither as no man by any worldly wysedō could be brought. When with this saying the Jewes wer made asfeard, and vnderstode not what he ment, they durste not for al that aske the meanyng: but whispered and talked therof secretly among theselues saying: What is the matter that this man doeth sundrye tymes threaten vs with his goyng awaye thither, whither we cannot folowe hym: wyll he boldly kyll hymself, and so withdraue him from vs? Iesus, whiche knew the very thoughtes of them all, dyd so temper and moderate his aunswere vnto this very grosse muttryng and sinfull murmuryng, that the thyng whiche he spake shoulde not bee vnderstande, but after his death, resurrection, and ascension. For they supposyng that Iesus was nothing els but a man, could conceiue none other thyng, but that he should go to his death, and so be deliuered from the greife of his persecutoures, when as his meanyng was that himselfe (as touchyng his godheade) came from heauen, and that he should anon after ouercome death: and retorne agayne thither from whence he came. Ye (sayeth he) beyng of this world are worldlye wise, and speake after the carnall iudgement of the world. I am not of this worlde, and do speake hyper thynges then you can vnderstande, neither shall ye euer vnderstande them excepte ye leaue your infidelitie, and shew your selues ready to be taught, and therfore I tolde you erwhile and nowe tell you once agayne, that vnlesse ye put awaye your malice, ye shall dye in your synnes. The onely waye to escape the darkenes of synnes is to receyue the lyght. The onely waye to lyfe is to knowe him which onely deliuereth from death by the saythe of the gospell. And in case ye do obstinately refuse to beleue that I am he, by whome the father willet that all men shoulde obtayne lyfe and saluacion, ye shall thowow your owne faulte dye in your synnes.

yf ye beleue
not that I
am he, ye
shall dye in
your synnes

The text.

Then sayed they vnto hym: Who art thou? And Iesus sayth vnto them: euen the verye same thyng that I speake vnto you. I haue many thynges to say and to iudge of you: Yea and he that sent me is true, and I speake in the worlde those thynges, whiche I haue heard of hym. Howbeit they vnderstoode not that he spake of his father. Then sayed Iesus vnto them: When ye haue life vp on hye the sonne of man, then shall ye knowe that I am he, and that I doe nothing of my selfe, but as my father hath taught me, euen so I speake those thynges, as he that set me, is with me. The father hath not left me alone. For I do alwayes those thynges that please hym.

Neither yet did this saying of the lord Iesus, settell downe into the myndes of the Phariseis, so very muche had the inordinate loue of this worlde blynded theyr myndes, and therfore as though they had neither seen nor heard anye thyng wherby they might knowe who he was, they now maliciously saye vnto Iesus, who art thou: but Iesus knowing befoze hand that they would picke some quarell against whatsoeuer answere he shoulde make, which asked him question of a frowarde mynde, therewith also iudgeyng them to be moze fitte to heare what themselves were, then what he was, maketh them aunswere on this

this wise, saying: Ye desyre to knowe who I am, wel then, do beleue, but surely ye shall not beleue excepte ye put awaye grosse and worldly affections, for els if I do tell you who I am, I shall tell it to your harme. For ye wyll not onely be neuer a deale better therby, but forasmuche, as ye be manye wayes euyl, ye shall so muche the more be made worse. And this that I nowe speake vnto you, shall make your damnacion the greater. I thurst and couet the saluacion of men and not theyr vetter destruccion. Or els I coulde speake manye thynges of you, and for many causes condemne you. But it is not so thoughte good to my father, who sent me into the worlde, not to cause the euyl to bee worse, but to thintent that those whiche be euill should forthinke and amende themselves and be saued. The father that sent me is he that sayth trueth, yf ye beleue hym ye shall be saued. And ye shall beleue hym, yf ye will beleue me: of trueth ye shall without daunger safely beleue me that speake nothyng vnto you, but what as I haue heard of my father with whō I was befoze I came into the worlde. He hath commaunded me to speake true thynges, & the trueth of suche thynges as do further me to saluacion, and not to damnacion. And yf any man do perishe he shall perishe thozow his owne faulte, who doeth enuye his owne health that is offered him.

But the byndnes of the Jewes was so grosse, that althoughe he had so ofte made mencion of his father from whom he was sent, and to whom he shoulde go, of whom he shoulde haue recozde and did heare the thynges whiche he did speake, as yet for all that it vnderstoode not that he spake of the father of heauen, because they could beleue nothyng in hym aboue a manne. For these saynges wer then as sedes closed vp in the memozy of the hearers, to thintente that they shoulde then bryng furth frute, when as all thynges shoulde be fully accomplished, whiche the Prophetes had wrytten of Iesu. It was expediente that as yet he shoulde be thought a very man, vntill he had fully fynyshed for þe saluacion of the worlde, that hys sacrifice whiche was to bee offered vpon the alter of the crosse. For it so pleased the father, that by death God shoulde bee glorified. Our lord Iesus in the meane time meaning this, goeth furth in his communicacion, insinuatyng couertly that he shoulde afterwarde willinglye be crucified by them, & sayeth thus: When ye shall lyft vp on hys the sonne of man, euen verry the ye shall vnderstande who I am: & after that ye shall thinke me vtterly made awaye, then in conclusion ye shall well knowe my power. For ye shall right well perceyue that the thyng is wrought not as men do thynges, but by my fathers power: after whose pleasure and iudgemente I do what thyng soeuer I do practise here in earth, to the saluacion of man. Neyther do I speake any thyng but accoꝝdyng to his mynde. And albeit I am sente into the worlde from hym, yet am not I forsaken of hym, he hath not leste me, but he is alway present with me, and doeth assiste me, and by me he both worketh and speaketh vnto you, for betwene vs two is a moste hys consente: he is glorified by me, and I agayne by hym: but he is the auctor and I the messenger. And I do the office of an embassadour so saythfully, that I alwaye do those thynges whiche he hath commaunded and determined. Moyses and Dauid, whom ye haue in great reuerence, spake and did manye thynges accoꝝdyng to Gods will, but yet the same did many tymes offend hym with theyr doynge. I neuer dissent from that whiche is my fathers pleasure.

The byndnes
stode not þ
he spake of
his father.

The paraphrase of Erasmus vpon

The texte.

As he spake these wordes, manye beleued on hym. Then sayed Iesus to those Iewes whiche beleued on him: If ye continue in my worde, then are ye my very disciples, and ye shall knowe the truth, and the truth shall make you free. They answered hym: We be Abrahams seed, and were neuer bounde to any man, sayed thou than, ye shall be made free? Iesus answered them: Merely verely I saye vnto you, that whosoener committeth sinne, is the seruant of sinne. And the seruant abideth not in the house for euer, but the sonne abideth euer. If the sonne therfore shall make you free, then are ye free in dede. I know that ye are Abrahams seide, but ye seke meane to kill me, because my worde hath no place in you. I speake that whiche I haue seen with my father, and ye do that whiche ye haue seen with your father.

If ye continue
in my
worde, &c

And the
truth shall
make you
free.

When as at that season none did fully vnderstande these sayinges, yet there was many among the people whiche thought them not vngodly. And diuerse conceyving good hope of the thynges whiche Iesus promysed them, beleued hym, but yet not perfectly, for they wer yet still ignorant, but as they wer then able to vnderstande the doctrine of the gospell. There was in dede a certayne waye prepared to saye already: although they wer not yet so far forwarde as they should be brought afterwarde. The Lorde Iesus therfore doeth exhorte them to perseuer in the thyng wherein they were metely wel entred, vntill they might attayne the perfect knowledge of him. For faith of good men doth eue beleue those thynges which it vnderstandeth not. The malice of the Phariseis waxed alwaye worse and worse. He sayeth vnto them: take you no example at these whiche do wilfully perishe, it is a good begynnyng for you, some deale to beleue my sayinges, from which if other mens infidelitie do not withdraue you, and if ye will firmly abide in that ye are entred vnto, I which do professe heauenly truth and no Pharisaicall doctrine, will take you for my very owne proper disciples. And you whiche hitherto haue embraced the shadowes of Moses lawe for truthe, shall in processe of tyme know all truth. And the known truth shall make you free.

But the Iewes not perceyving that Christe mente of that libertie whiche the gospell teacheth, which libertie doth not chaunge any worldly aduancement, as to deliuer the bodye from the interest that the maister hath ouer it, but setteth the mynde at libertie from sinne, from leude and worldlye desyres, from the tyrannye of the deuill, from feare of death, from bondage of Pharisaicall ordinaunces, from the yoke of carnall obsecyving of the lawe. The Iewes, I saye, not vnderstandyng this, maketh aunswere disdainfully: for they wer proude of the nobilitie of theyr carnal aunceters. We, say they, by successiō come of Abraham the Patriarche, and are naturally free men borne, and not onely free but noble gentle men also, neither did we euer serue any man as boode men. What libertie therfore doest thou promyse vs as though we were bonde seruantes, nedeful of manumission? This aunswere declared the Iewes to be grosse whiche put their affiaunce and glozy in carnall thynges, neglectyng spirituall thinges whiche commende vs to God.

They tooke purenes to consist in washyng of the bodye, of cuppes, and of vessels, though they had theyr soule polluted with infull vices. They despised other in comparison of the mynselfes, because they were bodely circumcised, whē as they had an vncircumcised mynde. They thought themselves holy because they caried about with them the lawe wyrtten in bryde scrolles rounde about theyr heade, when as they be holpe to God, whiche haue the lawe wyrtten in theyr myndes, and expresse the same not in scrolles but in theyr dedes. So now they wer proude in herte because after the fleshe they came of Abraham,

as

as though it were a great matter to be bozne of holynes, when before God they be noble and famous, which, of whosoever they be bozne, do expresse the condicions of holy men in their maners. Therfore when Iesus had reproued them for two causes, both because they were ignorant in the truth, and also because they serued as bondemen: they dissembled the fyrste and stomaked the lesse weyghty matter: for ignorance of the truth is a fault of the mynde, to bee a seruaunte is no euyl thyng of the mynde, but a lacke of worldly fortune. Nowe therfore oure Lorde Iesus teacheth plainly what seruitude he ment: You sayeth he, disdayne that I promise liberty because in your owne conceyte ye be free, that is to saye, the naturall free children of Abraham: but there is an other kynd of seruitude muche more vile and miserable, from whiche no nobleries of aunceters be it neuer so greate can clayme fredome and make a man free. Ye haue not a man to your lord from whose bondage ye are to bee made free, but hereof I do well assure you, whosoever sinneth, maketh himself seruauant to synne, and looserh his fredome: he is verily a naturall bozne freem^r that is subiect to no dishonestie, nor guiltie of sinnefull villanye. This is the fredome, wherof ye maye worthy reioyce before God. But whosoever is addicte to sinne hath the deuill his lord, and is moued and drawen at his pleasure and arbitrement: although he maye clayme kynne and can byng his petigree to mooste holy aunceters.

whosoever
comiteth
sinne. &c.

For an other mans holynes taketh not awaye the bondage of them that succede in bloude, but every man is taken and esteemed after his owne dedes: a seruauant can not make his felowe seruauant that is also sinfull as he is, partaker of his fredome: but he only maketh me free and setteth at libertie which onely is boyde of all sinne. For albeit a seruauant do for a tyme certain thinges in the house, yet because he is a seruauant and no heyre, he hath no perpetuall or interest there for euer, but is put out of the house when it pleaseth the maister: but because the sonne is heyre and Lord of the house, he hath continuall right in the house, nor he hymselfe onely is free in dede without all seruitude, but he may also make other folke free. If ye therfore desire this fredome, there is no cause why ye should loke to haue it of Moses, or from the Patriarkes, or your pfectes, whose ministracion was for a while, neyther was any of these verely boide of all sinne: nor had autoritie to abolishe or put awaye sinnes, ne yet did any of them knowe the truth exactly and at full. But if one cleaue fast to the sonne (to whom is geuen the whole & perpetuall power of the house) the same, of whatsoever stocke he be bozne, maye wel hope to haue true fredome.

But if the
sonne make
you free, &c.

Therfore Abraham dyd not begette vs free, Moses did it not, the pfectes did not with their sacrifice make vs free. If the sonne shal make you free from errour and sinne, ye shal be truly and fully free.

You stande muche in your owne conceyte because ye be the sonnes of Abraham. I know that ye be bozne of Abraham as touchyng the flesh, but this honour is but smal, vsual, and comon to al Jewes. If ye wyl al gates be thought to be Abrahams posteritie, and children of a mooste holy father, nothyng begeterate, in your dedes declare you to be his sonnes. For it is p^r propriety of a very true natural childe, to resemble and expresse the fashyon & maners of his parentes. Abraham did so muche beleue God that where as there was promised hym of God a populouse succession, and great in nuber to come of his sonne Isaac, he doubted not at one commaundement of God to clea his sonne Isaac.

But

The paraphrase of Erasmus vpon

I speake þ
that he sh
haue se, &c

But ye see now how farre ye be of, from the maners of your father, whiche do your endeuour to kill euen me, for no cause els, but that you beyng blinded with desyres of the flethe and the world, do not vnderstande my communicacion and wordes whiche be spirituall. Abraham not doubtyng of the promyses, did in a thing against nature, beleue the aungell by whom god spake vnto hym. To me whom ye see, and by whō god speaketh to you, promysing greater thynges then in tymes past he did to Abraham, ye do not onely not geue credence, but also maliciously seke and deuise my death. Do not therefore arrogantly chalenge Abraham to be your father. Every one is before God y sonne of hym whose actes and condicions he foloweth. For as the children seeth theyr parentes do at home, so will they do, and growe to be of lyke affection & maners. I proue both by wordes and dedes that I am his sonne from whom I was sente: for I speake that which I haue sene and heard of my father. You lykwyse do the thynges whiche you haue seen your father do.

The text.

¶ They answered and sayde vnto hym: Abraham is our father. Iesus sayeth vnto the: If ye were Abrahams children ye would do the dedes of Abraham, but now ye go about to kill me, a man that hath tolde you the truth, whiche I haue heard of God: this doth not Abraham. Ye do the dedes of your father. When sayed they vnto hym, we were not borne of fornicacion, we haue one father, euen god. Iesus said vnto them: If God were your father, trulye ye would loue me, for I proceeded forth and came: from God, neyther came I of my selfe, but he sent me. Why do ye not knowe my teachē? Euen because ye cannot abide the hearing of my woord. Ye ate of your father the deuil, and th: luses of your father wyl ye see. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lye, he speaketh of his owne, for he is a liar, and the father of the same tyng. And because I tell you the truth, therefore ye beleeue me not.

¶ If ye were
Abrahams
children, &c.

Forsomuche as the Jewes toke this saying of our Lord Iesus in euill parte, they frame their answer in suche sorte, that they go aboute therein to picke out of Iesus wordes some thyng spokē to Abrahams rebuke: which thing if it had been so in dede, they would haue prouoked the people to haue stoned Christe, for where as he had openly testified that their dedes were euill, and added further that they did those thynges which they had sene theyr father do (neyther did they knowledg any other father then Abraham) they toke it as if by this saying of Iesus, Abraham the Patriarke had been reprovē, who had hymselfe beene suche one as wer the children that came of him. But Iesus spake nothyng soe at all against Abraham, but reasoned contrary to their saying, prouing that therefore they were not the children of Abraham, because they wer moste farre from his wayes, & moste vnlike him. If ye wyl, sayeth he, be taken for the true children of Abraham do as your father did: beleue Goddes worde. For he of truth thzough notable assistance in God, deserved the commendaciō of righteousness, and was called righteous. Now although ye haue neuer doen boasting Abraham to be your father, neuertheles your studie and dyfte is to kill me, a mā that albeit I were none other but beey man, yet were I innocent and one that harme no man, and you therefore would slea me, because I tell you the truth, whiche I do not sayne of myne owne heade, but that truth whiche I haue hearde of God: insomuche that whosoeuer distrusteth me, the same must nedes distruste God. But Abraham will not acknowledge you for his sonnes whiche go about a wicked matter, and muche disagreeable to his maners. And if it be so that every one is that mans sonne, whose

whose dedes he foloweth, and that your dedes withall are farre vnlike to Abraham, you muste nedes haue some other father whosoever he be, whose naturall disposicion you do resemble, and shewe your selfe lyke in condicions. The Jewes beyng of trueth moze prouoked by these sayinges, now (as it were) geassing to what ende the processe of Iesus wordes tended, and whom he noted to be theyr father, aunswere: whom els appointest thou for our father, that takest awaye our father Abraham?

We be not base gotten, we maye reioyce in that which is common to all the Jewes, who are not onely the succession of Abraham, but also the sonnes of God, whiche calleth Israell his first begotten childe. And we are Israelites. And if thou take awaye our father Abraham from vs, if thou geue vs another father then God, the common father of all our nation, thou art not only iniurious and dispitiful to vs, but to the whole nation of the Jewes. If god were your father Wher as this was a wicked and shameles aunswere (for what could be moze shamefull then to boaste themselves to be the children of God, who knewe themselves giltye in suche great faultes, who also laied in wayt to bring the sonne God to death) Iesus replied sharply to this answer and saied: If God were your father, that is to witte, if ye were very true and naturall Israelites, ye woulde I am sure loue me, as a brother & begotten of the common father of all, and as one that doeth expressely folowe his fathers behaueour and maners, euē as it becommeth a true naturall childe. For I neyther shewe forth any other thyng then God the father, nor I do none other mens busines then my fathers, from whom I proceeded and came into this world. For I neither speake nor do any thyng of my selfe. I do not apoynt my self to this embassage but he sente me, whom ye clayme to be common father to you all.

And yf ye saye trueth, why do ye not acknowledge his speache, that is the same fathers sonne, and his very true sonne, who was also with his father before he came into the world, neither speaketh he any thyng but at his fathers appoyntment? Why can ye so very euill beate my wordes whē as by me, god speaketh vnto you? If ye beleue God to be true, beneficiall, & an health geuer, frendely to the that be godly, and enemy to the wicked, when as ye see nothing in my sayinges or doinges vnlike vnto these thynges, why do you not acknowledge the manners and very nature of your father? But if ye couet to heare your fathers name, whom in witte and dedes ye do resemble: ye be neyther begotten of Abraham, nor of God, but euen of the deuill: ye be his very naturall children, whose witte and disposicion ye breathe out and shewe likelyhood of, and whose will ye obey. For ye haue bothe hated the trueth, and go aboute to kyll an innocent. This is an example of the deuill your father. For because he hath been the chiefe auctor of bothe lyes and murder, who by his lying entised vnto death the first parentes of mankynde, beyng with none other thyng prouoked then throught euile of other folkes felicitie. And the same sinfull disease both pricke you forwarde to slea one that is innocent, and a beneficiall person. The deuill enuyed man, that was of a blessed creacion, ye enuie man to be restored vnto the felicitie from whence he fell. He fell from the trueth by his pryde. And his fall was suche that there is no hope of his amendemente, but persysting in euill, he heapeth sinne vpon sinne, struing against Gods veritie by you at this present, and doyng the same thyng that in the beginning of the worlde he firste practised, when he drew the first auctors of mankynde vnto death,

The paraphrase of Erasmus vpon

death. Whoso therfore hateth trueth and loueth lyes, he declareth sufficiently who is his father. Whosoever prouonnceth a lye, he speaketh of hym that is the fountaine of all lyes. Whatsoever that auctoz speaketh is a lye, and he speaketh of hymself, for he is not onely a liar, but the father and prince of lyes. As of the contrary syde, God is the fountayne of all trueth, and whosoever speaketh the trueth to Gods glozy, he speaketh not of hymselfe but of God.

But if you be begotten rather of God the auctour of trueth, then of the deuill the father of lyes, wherfore then (consideryng that I dooe speake vnto you heauenly trueth,) doe not you beeyng the chyliden of Abraham beleue God? why do not ye the chyliden of God acknowledge and loue Goddes trueth?

The text. ¶ Whiche of you rebuketh me of sinne? If I saye the trueth, why do not ye beleue me? he that is of God heareth goddes woordes. Ye therefore heare them not, because ye are not of God. Then answered the Iewes, and sayed vnto hym: Shape we not well that thou art a Samaritane, and hast the deuill? Iesus answered I haue not the deuill, but I honour my father, and ye haue dishonored me: I seke not mine owne p[re]stige, there is one that seeketh and iudgeth.

If ye fynde any lye in my woordes or any faulte in my procedyng, geue not credite to my woordes. But which of ye all can burden me with any one faulte? What maner of men ye be, ye your selves are p[ri]uie: but if whatsoever be right and true, thesame is of God, and neither can ye proue in me any thyng that varieth from right and trueth, why then in not beleuyng me do ye distruste god, specially consideryng that ye boaste your selues to be the chyliden of God? But and if ye did extolle and aduaunce your selues truely, ye would acknowledge the woorde of God, but in case ye do it vntreulpe, ye declare your selues to haue a lying father.

Be that is of god, heareth Gods woordes, Whosoever is begotten of god, thesame doeth (lyke a true naturall chylde) geue eare to his fathers woordes. And that thing well proueth you not to be begotten of God the father, because ye cannot abyde to heare the trueth that cummeth from him. The Iewes beeyng made throughe these woordes moze wood, fall to geupng curled woordes in theyr aunswere, wherunto the malice of men beeyng with reason concluded is woont to haue refuge, and saith: Do not we saye right of thee that where thou wilt be taken for a Iewe, and boastest god to be thy father, thou art a Samaritane, and hast the deuill: which selfe thyng, thou doest now declare in dede, and approuest our iudgemente of thee. But what aunswer made moste gentle Iesus vnto this peuishe mad reproche? As touchyng the reproche in namyng hym a Samaritane althoughe it wer commonly taken for a great rebuke and slaunder, yet because it was naught els but a sumishe checke spoken in a surpe, he made no aunswere at all therunto, as though they had but called hym a murtherer, or an gnyon, but yet to the bearyng hym on hande that he had the deuill, he aunswereth, but in suche sorte that he gaue them no euill language againe, whiche he mighte woorthely haue doen, and countermaunded backe againe theyr lewde saying to themselves, but auoydeth it courteously from hymselfe: teachyng vs by the waye that as ofte as we haue to do concernyng goddes glozye, as ofte as the trueth of the ghospel is to be defended agaynst the wicked, we shoulde be earnest, quicke and sharpe: And as often as we oure selues be rebuked, that we shoulde

Should shew our selves gentle and meke. In such wise that we doe not make aunswer to all thinges, but repell and auoide those thinges onely from vs, which we cannot conceale without hinderaunce of the gospell.

To haue the people vnderstande that Christ did euery thing in all his proceedings, not by the deuils auoition, but god the father beeyng aucthour, made much to the furtheraunce of the gospell. I haue saied Christ, no familiaritie with any deuill, no: I doe not therfore boaste my selfe of God being my father, to thintent that I woulde with a lye obtayne mine owne prayse, but that through me my father myghte be glorified amongst men. And albeit ye doe glory that ye haue the same god to your father, yet doe ye me despite, who seke nothing els but his glory, of whom ye would be thought true worshippers.

I do not curiously seke myne owne praise at mennes handes, neyther doth your contumelious wooordes hurt me, but rather worketh your destruction. I seke not myne owne prayse. &c. For there is one, who as he is couetous to be glorified amonges men by me, so he wissheth that I agayn shoulde haue glory by him: not that either he or I haue neede of this glory, but that so to haue it is expedient for you for the exchaunge of death, and that ye may attayne saluation. Of trueth, lyke as I doe not much couet myne owne glory (howbeit in dede my glory is the glory of my father) so am I no reuenger of myne owne rebuke or injury. But yet for all that thinke not that ye shall be without punishmente for that ye haue flaundred me. For there is he that both seketh my prayse and glory, and wil reuenge my injury and contempte, except ye amende.

¶ Merely verely I say vnto you, if a man kepe my sayings, he shall neuer see death: Then said the Jewes vnto him: Howe knowe we that thou hast the deuill. Abraham is dead and the prophetes, and thou sayest: If a man kepe my saying he shall neuer taste of death. Art thou greater than our father Abraham which is dead, and the prophetes are dead, who makest thou thy selfe? The text.

To glory in names as ye doe profiteth nothing for in that sorte neyther Abraham, the originall beginning of your stocke, no: Moses, no: the Priestes no: the Pharisees, ne God the father shal do you any good. Be ye well assured hereof, if any man obey my wooordes (as I haue said oft) he shal neuer see death, onely belefe is the way & entrie to immortallitie. Although the Jewes ought with this so caulme & gentle an aunswere to haue ben appeased, & with this so great a rewarde to haue ben allured vnto faith, yet according to their rudenesse, doe they interpretate that thing whiche was spirituallly spoken of life of the soule, to be spoken of bodyly life, and that whiche was tolde them for their instruction, they sediciously marre and frowardly turne into the reproche of the Patriarkes, studying euery way to procure some hatred against our Lord Iesus, among the multitude. They aunswer verely in this maner. We haue also of that thy saying more certain knowledge that thou art possessed with a deuill, wood & franticke, which promisseth this thing to them that kepe thy wooorde, whiche maner of thing our Patriarkes menne of mooste high prayse neuer had, vnto whome God himselfe spake. God spake vnto Abraham, as he did also to other prophetes. They wer obedient to Goddes wooorde, and neuerthelesse they be al dead, and thou promissete perpetuall life to them that obserue those thinges whiche thou teachest. With what countenaunce or how darest thou be bolde to promise What mayest thou saye of thy selfe.

The paraphrase of Erasmus vpon

other that thyng whiche thou haste not thy selfe: Doeſte thou prompſe immortallitie to other, beeyng mortall thy selfe: Arte thou greater then oure father Abraham whiche is deade: Yea and mozeouer the Prophetes also be all dead. They durſt promiſe no ſuche thing to any man. How highly doeſte thou preſume of thy selfe: Whome makeſt thou thy selfe: Thou preſerreſte thy selfe befoze the Prophetes, and Abraham, and in promiſing that thyng whiche is Goddes, thou makeſt thy selfe God.

The teſte. ¶ Jeſus aunſwered: if I honour my ſelfe, my honour is nothing. It is my father that honoureth me, which ye ſay is your God, and yet ye haue not knowen him, but I knowe hym. And if I ſay I knowe him not I ſhall bee a lyar like vnto you, but I knowe him, and kepe his ſaying. Your father Abraham was gladde to ſee my day, and he ſawe it and reioyced. Then ſayed the Jewes vnto him: thou arte not yett ſittie yere olde, and haſt thou ſeene Abraham: Jeſus ſaid vnto them: Verely, verely, I ſay vnto you, ere Abraham was bozne, I am. Then toke they vp ſtones to caſte at him. But Jeſus hid himſelfe and went out of the temple.

The Lorde Jeſus did ſo moderate his aunſwere vnto theſe ſonde peupſhe reproches, wherewith the Jewes taunted hym, that becauſe they were not yett able to receyue ſo greate a myſtery, he did of truethe ſomewhat by inſynuation open that he was greater then the Prophetes, and Abraham hymſelfe too: and that he was one that myghte perſourme by Goddes power that thing whiche he dyd promiſe, yett he woulde not appeare arrogant amonges the ignoraunte. But he tempered hys ſayinges leſte he ſhoulde kyndle moze wyathe in theym that were moued already, and ſayeth: I attribute nothyng vntruely to my ſelfe. For if I ſhoulde after the manner of men ſeek for prayſe at mannes hande, then wer my prayſe falſe and bayne. And in caſe I were curiouſe to ſeek for prayſe and glory, it were not needfull to hunte for it amongeſte men. For it is my father, from whom all true glory cummeth, that gloryfeth me. He that is honoured of hym, the rebuke full woozdes of menne dooe not diſhonour the ſame. And if ye will allgates knowe hym that is my father, it is very he whome ye boaste to be both your God and father. Whole chyldren if ye were in dede, ſo ſothe ye woulde recognyſe his embassaour, and if ye wer true wurſhippers of him, ye woulde fauour his glory, and not bying hym in contempte whome he ſente into the woꝛlde for your ſaluacion. But as ye wurſhippe hym with falſe religion, ſo ye vntruely clayme vnto you the knowledge of hym. He is ſpiritual and you ſauoure and knowe nothyng els but carnall thynges. I who am hys very ſonne in dede, dooe veryly knowe hym, whiche thyng I dooe not of arrogancy vntruely chalenge, but I ſay that which is true: and if I ſhould ſay I knowe hym not, I ſhoulde bee a lyar, and lyke vnto you that profeſſe the knoweledge of God whome ye knowe not. I am ſent from him and was with him befoze I came into the woꝛlde. Therefore I knowe him, and what thyng ſoeuer he hathe commaunded me, I dooe it. But whoſoeuer contemneth my wooꝛde contemneth God, in whole name I exerce the commiſſion of hys embassage, and that faithfully. And whoſoeuer deſpyſeth Gods wooꝛde, he neyther knoweth God nor taketh hym as God. Furthermoze whereas ye neuer ceaſſe bragging of your father Abraham to whome ye be moſt farre vnlike, and that ye procure hatred vnto me, for that I take my ſelfe to be Abrahams better, verely I do neyther vainly boaste mine owne greatnes

It is my
father
which ho-
noureth
me. &c.

greatnes, nor diminish his dignitie. This I will now say vnto you, that Abraham whome you doe rather wonder at then follow, how great a man soeuer he was, yet he was glad and thought he shoulde be happy if it mighte be his lucke to see my day. And he saw that thyng which he desired, and that great man greatly ioyed to haue my day chaunce to him, and yet you contemne me. Iesus did herein and by this straunge saying, signify that when Abraham made himselfe redy to offre in sacrifice his sonne Isaac, he sawe by the spirit of propheticke that our Lorde Iesus shoulde be geuen of his father vnto the death of the crosse, for the saluation of the worlde: yet shoulde not through that death vtterly perish, but within the daies after reuiue again to an immortal life. The Iewes not yet vnderstanding this mistery, do now again according to their carnal iudgement fall in hand with checking: supposing Iesus to be no nother thing then man, nor that he had any beeing before he was borne of Marie. Thou arte not yet (say they) fiftie yeres olde, and hast thou seen Abraham that died so many hundred yeres agoe?

Finally the Lorde Iesus as a man prouoked with their opprobrious wooordes, somedeale openeth, and as it were vttereth a litell sparke of hys godhedde through which he knoweth no time nor number of yeres, but was alway al one before all course of time, like as God the father being without the limites of time alway is that he is. For thus he speaketh vnto Moses. I am that I am: signifying an eternallie, and a nature that cannot chaunge. And in like maner the sonne vsing the wooordes of his father, sayeth: This I doe assuredly confirme vnto you though as yet ye will not beleue it: for euer Abraham was borne, I am. At these wooordes as plain blasphemous, because he being a mortal man seemed to take vpon him the eternallie, a thing for God only conuenient, they could not withhold their handes, but toke vp stones. and went in hande to ouerthrow & presse him with stones. But Iesus professing himselfe to be God, to declare himselfe to be a very man also, gaue place to their fury, not because he feared theyr forcible violence which he had power to kepe of, but to teach vs by the way that when time requireth that the trueth of the gospel shoulde be preached valiantly & boldly: and again, that when we had once executed our duettie, the fury of euil men shoulde not causelesse and in vaine be prouoked and exasperate: for our Lorde Iesus knew that it coulde not haue ben beate into the heades, I will not say of the grosse and ignorant multitude, but not of his disciples: and they to be brought to beleue therof, in case he had openly preached himselfe to be both god and man, & the same to be all at once both mortal as touching his manhed, and also immortal as touching his deitie: and as pertainng to the flesh to be a man borne of a virgin in time, as touching diuine power to haue ben alway before all time God of God. Surely this so secret a mistery was rather to bee at time conuenient perswaded to the worlde by myracles, death, resurrection, ascending to heauen, and by the inspiration of the holy goste, then before due time to bee brought in, and vttered in open playne wooordes to them that woulde not beleue it. Therefore Iesus withdrew himselfe from them geuing place to their fury, and went secretly forth of the temple: by that acte declaring beforehande that afterwarde the lighte of the gospell being repelled of the wicked and voluntary blynde Iewes, shoulde be put ouer to the Gentiles and their house left to them desolate which onely thought themselves the true seruauntes of God,

Then toke
they vp stones
to take
at him.

The paraphrase of Erasmus vpon
and obseruers of true religion. And so Iesus whiche is the authoꝝ of true
godlynes, went to an other place.

The.ii. Chapter.

The tepte. And as Iesus passed by, he sawe a manne, whiche was blinde from his birth, and his
disciples asked him, saying: Maister who did sinne, this man, or his father and mother,
that he was boꝝne blinde? Iesus answered: neyther hath this man sinned, noꝝ yet his
father and mother, but that the wooꝝkes of God shoulde be shewed.



Therefore our Loꝝde Iesus did now foꝝ a while geue place
to the fury of them, whome as yet he sawe incurable, and
falleth in hande with myꝛacles to declare his godly po-
wer, whiche he coulde not all this while dꝝpue into theyꝝ
headdes by any pꝛswasyon of wooꝝdes. And lo there fel
foꝝthwith a matter in his way not vnlike those thinges
whiche wer doen in the temple. Foꝝ of trueth muche a do
was there with the blinde. But suche as wer blinde in
soule, not in body, whiche is the most vnhappy kynde of

He sawe a
man which
was blinde.

blindnesse: And so muche also the worse, as that although they were moꝝe
then blinde, yet they thoughte themselues quicke sighted, so that they were
not onely miserable, but also vnwoꝝthy to be cured. Foꝝ so much a miser was
not that blinde man whom Iesus sawe as he passed by, whiche man lacked
only bodily sight, and was boꝝne blinde, so that it was a maladie aboue the
physicians cure, but yet coulde Chꝛiste heale it. This man had an inwarde
sight, and saw with iyes of the soule: when Iesus therfoꝝ saw the man, and
had compassion on him much pityng his misery, the disciples which called
to their remembraunce that Chꝛist had saied to the man that was healed of
his palsey: Go, and hereafter sinne no moꝝe, lest some worse thing come v-
pon the, supposing that euery blemishe of the body had come of some faute
of the soule, asked Chꝛiste of the blinde manne, and sayed: though whose
sinne chaunced it that this man shoulde be boꝝne blinde: foꝝ where as none
could sinne or he wer boꝝne, whosoꝝuer is boꝝne with any sickenes or impe-
dimēt of body, is to be thought punished foꝝ some other mans faulte, which
thing shoulde yet seme against equitie, the disciples therfoꝝ saied: Maister
whence came so great euil to this felowe, that he shoulde bee boꝝne blinde?
Whether came it of hys owne or of the sinne of his parentes? Iesus an-
swered: Neyther did this manne though his own sinne deserue to be boꝝne
blinde, who coulde not sinne when as yet he was not: noꝝ his parentes. Foꝝ
as the lawe teacheth, God punyssheth not the chyldeꝝ foꝝ the faultes of
theyꝝ parentes, excepte the chyldeꝝ followe the sinnes of theyꝝ parentes.
But blyndenes chaunced to this manne vpon a casualty (and not through
any mannes sinne) as in the course of mannes lyfe, many thinges chaunce
to many folke. This mans misery and lacke of sight was not prohibiꝝt, but
suffered to chaunce vnto hym, because that by him the mighty power and
goodnes of God, whome the blinde Iewes so obstinately expeth out vpon,
should be declared to menne. The moꝝe incurable the disease is, the moꝝe fa-
mous and commendable shall bee the healing of the same.

¶ I must wooke the wooke of him that sent me, while it is day. The night cometh the text.
when no man can wooke. As long as I am in the worlde I am the light of the worlde.
As soone as he had thus spoken, he sparte on the grounde, and made clay of the spertell and
rubbed the clay on the eyes of the blinde and sayd vnto hym: Go wash them the poole of
Siloe, which (by interpretation) is as much to say as sent. He went his way to Siloe and
washed, and came againe seepng.

For this cause was I sent into the worlde euen to procure the glory of God
with such deedes, as shoulde cause the vnfaithfull to beleue my woordes to
be true, and to thintent also that those which will beleue, should be cured of
their blindnes. I must doe this commaundement diligently while it is day:
for if menne haue any wooke in hande, they be woont to dooe it in the day.
The night (perdy) is vnhanfome to wooke in. Therfore in the meane time,
while presēt day geueth vs leaue to wooke, we may not cease: for the night
shall come when as men (all in vaine) woulde wooke and cannot. As long
as I am in the worlde, I am the lighte of the worlde. If men make speede to
finishe the woꝝke, which they goe about for some commoditie of this lyfe de-
foꝝe night, how much moꝝe behoueth it euery man to labour, that while they
haue me with them, they maye goe thorow with the busines of the eternall
saluation. In fauour wherof, whatsoeuer (in the meane season) I do in this
worlde, I do it for that thyng sake, and to further saluation. For what other
thing do I, then that al folke should, through eyes of faith, see & acknowlege
God & his sonne, whom he sent into the worlde: I shall within a while depart
hence, than shall those that haue now had no will to woꝝke, desire lighte in
vaine. The Lorde Iesus did with this saying couertly notife vnto the that
wer present, that (all infidelitie set aparte) they should quickly go about to
beleue the sonne of God, whom they coulde not long after see bodily. Moꝝe-
ouer, he did insinuate therewithal that those whiche otherwise coulde not be
brought to beleue than by hearing him speake, and seepng him woꝝke mi-
racles, should to none effect desire to haue him made away, whome they dis-
pised being present. And at whose light, beynge object to all mennes syghte,
they shut their eyes. furthermoꝝe he signified likewise: that all suche as of
obstinate minde did persist in wilful blindnesse of minde, should, when time
wete, as men vnrrecoverable & without hope to bee amended, be left to their
owne folly vnto eternall destruction, euen when aduersaunt misery is im-
minent and ready to inuade them, which calamitie will rather cause them
perishe than heale them. And ouer all thys he did ensigne them in time to
come, a terrible iudgemente, at what seasonne the wicked shall couet to la-
boure aboute businesse of their saluation: And it shall not bee lesfull, for
that the night will not suffre it, for as muche as they neglected the day in
whiche they might haue wrought, yet for all this, euery one while he is in
state of this bodely life, and also after Chyistes ascencion into heauen, hath
this dayes lyght of the Apostles, and of holy scripture, whiche geueth habi-
lity to doe the thing that apperteineth to our saluation: But after the body
be once dead, than is his daye away from hym, no; it cannot wooke any
thyng moꝝe: but the rewarde of his foꝝedoen dedes is to be hoped vpon & lo-
ked foꝝ. These diffuse sayinges our lord Iesus than had, to quicken & pricke
foꝝward with feare of the thing to come, men that were slow to beleue. But
nowe, while the disciples looked foꝝ a miracle, Iesus sparte on the grounde,

I am the
lyght of the
worlde.

The paraphrase of Erasmus upon

and of his spattle and duste mixed together, he made clay, and he anoynted the blinde mans eyes with the claye, euen therby resembling his fathers, or rather his owne worke, wherein he made the firste manne of harde claye, molisped with licoure. And to restore that which was loste, perceynerth to the same author, which spirit made the same thynges of noughte. And to purifie or make whole agayne, a thyng that is corrupted, is of more power and strength, than to beget a thyng that is not bozne. Wel, but in the meane tyme, the noueltie of this plaster made all they myndes attentiu and quietly to geue hede, and well to confide the miracle that shoulde be wrought, and it also proued a stedfaste faythe in the blynde manne, which murmured nothing at hym that anoynted hym, but simply obeyeth hym that dooeth what himselfe listeth, doubtyng nothing at all of the benefyte, what waye soeuer it shoulde be gotten. The blynde dyd not furthwith receiue hys sighte, but as soone as he was anoynted with the claye, he is commaunded to goe to the poole Syloe, and there to washe away the claye, wherewith his eyes were embued, to the intent that bothe the blynde mannes saythefull assurance shoulde bee of greater fame, for that he made no refusall to doe that he was commaunded, and that the noueltie of that straunge syghte, and also the delay whyche was through lengthe of the Journey, shoulde byng furth more recordes of the miracle: for the blynde manne sat not farre off from the temple beggynge by the waye syde. And the well Syloe whereof cypeth the poole, is at the foote of the mounte Syon: of which water Esay speaketh too and complayneth that that water was contemned, not, that the water geueth to any manne health, but because it beareth the figure of holy scripture. Which scriptures of God, when as without blustering of worldly eloquence they issue forth caulmely and smoothly, yet because they bubble out of the priuite hid causes of godly wisdom, they haue heavenly violence to remoue the blyndenesse of mannes mynde, howe long soeuer it hath continued: and to open those eyes wherewith god is serued, whome to haue serued is felicitie. For Syloe in the Syrians tongue signifieth sent. For one there is euen specially sente from the father, which onely geueth lyght to mannes myndes, for he is the fountayne. It did represent Christe himselfe, who euen at this presente also beyng as it were with a secrete power enclosed in holy scripture, openeth the eyes of the blynde: yf so bee that they will acknowledge they blyndenesse. He must be made more then blind that will receiue lyght of Christe. He that is wyse to the worlde, is very farre off from hope of heavenly wisdom: he that thinketh himselfe wel sighted, no longer saueh to haue his eyes closed vp with the claye of Iesus, there is no cause why he shoulde hope for the lyght of the gospel. Nowe than when the blynde felowe, a notable knowne manne for his beggynge, and knowne also to bee bozne blynde, went thither as he was commaunded, no doubt but a great croude of people folowed him as he wente, not without laughing, to see his eyes blurred with claye: and so twise blynde goynge to a water which was of no name through any myracle that euer was dooen therein: when they were come to the water, he washeth away the claye from his eyes, and recureth home with open eyes and cleare sight.

So the neyghbours and they that had scene hym before howe that he was a begger,
The text. sayde: is not this he that late and begged? Some sayde this is he: Agayne, others saide: no,
but

but he is lyke hym. He himselfe sayde, I am euen he. Therefore sayd they vnto hym: howe are thine eyes opened? He answered and sayde. The manne that is called Iesus, made clay, and anoynted myne eyes, and sayd vnto me: Goe to the poole Siloe and wash. And when I went and washed, I receiued my sight. Then sayd they vnto hym: where is he? He sayde, I cannot tell. They brought to the Pharisees, him that a litle before was blind, and it was the Sabbath day, when Iesus made the clay and opened his eyes.

Neighboures therfore and other which had knowen hym before, nether coude he but bee well knowen to many, consydering he was a common beggar. When they knewe his face, but as for his eyes they sawe altered, they sayd: Is not this he whome we sawe sitting before the temple, and begged by the waye syde? Some sayde: It is he. Other contrarie, it is not he, but it is an other lyke hym. Whyle they disagreed among themselfes, the blinde hymselfe sayd: Yes verely I am the same beggar, and he that was boorne blinde, whome ye haue often seen. And he thus sayd, that his voyce also being knowen, should cause the miracle bee the better beleued. But we (say they) saw the blinde: now see we the see with open eyes. How chaunced it that thine eyes were shut, and now are open. The man (sayth he) that is called Iesus, made clay: and therewith anoynted mine eyes, and that doorn he sayd: goe thy way to the poole Siloe, and there wash thine eyes. I went my way, I washed me, and now I see. They than seeking occasion to pycke a quarrell to the Lorde Iesus, to put him to rebuke, because in temptyng the claye and anoynting the eyes therewith, he sumwhat laboured on the holy day, they enquire where he was that dyd thys dede. When the beggar had answered that he knew not who it was, for he had not knowen Iesus by sight, but only by name, they bring him which of a blinde man was brought to his sight, vnto the Pharisees, that by shewing the thing playnely before them, he shoulde detecte Iesus that he had broken the Sabbath day. For it was the Sabbath day when Iesus opened the blinde mannes eyes.

Then agayne the Pharisees also asked him, howe he had receyued his sight. He sayd vnto them: he put clay vpon my eyes and I washed, and do see. Therefore sayd sum of the Pharisees: this man is not of God, because he kepeth not the Sabbath daye: other sayde, howe can a man that is a sinner, do suche miracles? And there was a strife among them. They speake to the blinde man agayne: what sayest thou of hym, because he hath opened thine eyes? he sayd: he is a prophete. The text.

There the Pharisees enquire of the manne once agayne how he came from being blind to haue sight. He casting no perils shewed plainly how the matter was, and sayd: he anoynted mine eyes with clay that was tempered with spattle. And vpon his commaundement I washed me in Siloe, & that doorn I receiued my sight. Certayn of the Pharisees when they heard this, sayd: this Iesus is not of God, though he speake of God the father: for if he toke God for his auctour, he would not by doing such miracles violate the Sabbath which God commaunded to be kept. It is a detestable thing to breake the holy Sabbath day. God medleth not with suche a one. So those maliciously faithlesse because they could not deny so manifest a dede, nor reprove so beneficiall a dede, they boorne a make shift to haue a quarrell against him at the holmes of the day, other agayne that were more curable, sayth: if thys manne were not beloued of god, o detestable before hym for breakynge the

The paraphrase of Erasmus vpon

Sabboth, how could he wooke these miracles? The matter it selfe sheweth that these thinges are doen by the ayde of God: For this is not nowe the first miracle that he hath wrought. After this sorte was alteracion a sundry opinions among theim touchyng Iesus. Therfore the Phariseis, whiche by all assaies, toke occasyon to reproue hym, spake yet agayne to the blynde: What thinkest thou (saye they) of him that opened thyne eyes? The thyng that they hunted for was this: that in case he had spoken euill of Iesus (whiche thing the blynde manne knewe was theyr mynde) they might haue matter to lay agaynst those whiche had metely good opinyon of Iesus: but and he had reported well by him, they woulde haue been fierce agaynst the blynde man selfe, and haue caste hym out of the Synagogue. The beggar of tructh simplic and without dreade spake out what he thought of Iesus. I take hym (sayeth he) to be a prophete, meaning by that same some greate and notable man of whom he had both heard great fame, and had had also experyence of his power and strength in hymselfe.

The texte. But the Jewes did not beleue of the man (how that he had been blind and receyued his sight) vntill they called the father and mother of him that had receyued hys syghte. And they asked them, saying: Is this your sonne, whome ye say was borne blinde? Howe doeth he now see then? His father and mother answered them, and sayd: we know that this is our sonne: and that he was borne blinde: By what meanes he now seeth we can not tell, or who hath opened his eyes, cannot we tell: he is olde ynough, aske him: leat hym answer for hymselfe. Suche wolde spake his father and mother, because they feared the Jewes. For the Jewes had conspired alreadye that if any man dyd confesse that he was Christ, he shoulde bee excommunicate out of the Synagogue. Therfore sayd his father and mother: he is olde ynough aske him.

There were many Jewes therfore, whiche coulde not be brought in beleefe, that this was the same whiche late befoze late beggyng at the doore of the temple, being borne blind, forsomuch as it did euidently appeare that he now had cleare sight & open eyes. Therfore his father and mother wer called for, which coulde knowe their sonne euen by some speciall marke. And here now the maliciouse curiositie of the Pharisees set forwarde the beleif & also the commendacion of the thing that was doen. Therfore they say to his parentes:

Is this your sonne. Is this your sonne whome ye wer woont to say was borne blind? And howe chaunced it that now he seeth? They (as in dede suche be timorous as haue smal substance at home) answered warely: The thing (say they) whiche we certainly know, we can testify: we know that this is our sonne, and that he was borne blind. But of the sight that is geuen him, we neither know how it came, nor from whom, hymselfe shal testify this thing moze assuredly than we can. He is old ynough, aske him rather then vs, let him speake for hymselfe that he knoweth. His parentes had these sayinges not as ignorant what had befallen vpon their childe, but they had leauer y he alone shoulde come in daungier, than thei to endaungier themselves with him: for the Jewes had already conspired, that if any man durst professe Iesus to be Messias, he shoulde be excommunicate & cast out of the Synagogue, whiche was taken for a matter among the Jewes of great reproche, wherof it cumeth that euen among the professors of the gospell, the sharpest kynde of punishmente is, that if a manne swarue from hys professyon and fall into an heynous crime, he be remoued from the felowship of other, to the intent that he, which cannot

bee

bee reſourmed by holeſome informacion, beyng eſchewed of other, ſhoulde bee better aduiſed, and ſo: veray ſhame amend. But this example of gentle ſtercneſſe, whiche was fitte to bee exhibit vpon theim onely, which through their enomities ſhoulde make themſelves deteſtable and peſilente, the Iewes nowe turne to the eſtabliſhment of they: tyraunty: lyke as they dyd alſo abuſe all other good ordinaunces to their owne gayne and pompe. The barte whiche ought to haue ben hurled at the euil ſorte, to haue healed them therby, rather than to haue deſtroyed theym, they turne the ſame weapon agaynſt theim, whiche profeſſe Chriſte. The blinde mannes parentes fearing this thing, layeth vpon their ſonnes backe, the chuiſe that ſhoulde riſe of teſtiſying the trueth: he is (ſay they) of ſufficient age, ye may aſke him.

Then againe call they the man that was blinde, and ſayd vnto him: Seue God prayſe, we know that this man is a ſinner. He answered. Whether he bee a ſinner or no, I can not tell: one thing I am ſure of, that where I was blinde, I nowe ſee. Then ſayde they to him againe, what did he to thee: how opened he thine eyes? he answered them: I tolde you per while, and ye did heare, wherefoze woulde ye heare it agayne: will ye alſo bee his diſciples?

The teſti.

Then he that had been blynde, was called ſo: agayne, to bee his owne witnes and aduocate, & to bee alſo a publiſher of Chriſtes renoume, ſo: it was Chriſtes ble to reuerſe and turne the malice of the Pharisees vnto Gods glozy. ſo: though the dede was more euidente, partely by the reco:de of the parentes, and partely by the act ſelfe, than that it could be cloked or denied, yet to turne away the prayſe of that dede from Chriſte whom they hated they ſay: That thou haſte ſight where befoze I waſt blinde, do not aſcribe it to Jeſus: vnto whom thou art nothing beholdē, but prayſe God ſo: this benefite. ſo: we know that this ſelowe Jeſus is a ſinner, who hath no acquaintance with God. The Pharisees did their endeuoure to deuide in ſundye I whiche could not be ſeperate, that is to wete, the glozy of the father from the glozy of the ſonne: and they ſpake coulourably, to hyde they: owne iniquitie with the pretence of hye godlyneſſe, as though they toke great care leſte Goddes honour ſhoulde decaye, when as in very dede they ſoughte they: owne prayſe in all thinges, and regarded not the prayſe of God. The blynde manne anſweryng vnto theſe ſayinges, both boldely and aduiſedly, ſayeth: whether he bee a ſinner or no, let other men indge, it is not my parte to geue ſentence therin, one thing I can trulye teſtifie, I founde in very dede that I was befoze blynde, and I nowe ſee: here nowe, when as no ſufficient occaſion was geuen to the Pharisees eyther to rebuke Jeſus or to bee ctuell agaynſt the manne, whyche had ſpoken wately and with good aduiſement, they were turned backe agayne to their former interrogatories, drawing diſtes on euery ſide how to beriuē Chriſt of his prayſe: what did he to thee (ſay they) or by what meanes did he open thine eyes: hoping that by a ſlew manner of framing his tale, they might pycke out ſomewhat wherby they ſhould perſwade that this prayſe was not due to Chriſte. Agaynſt this impudent and ſhameleſſe malice of the Phariseis, I beggar being now well boldened, maketh this anſwere: I tolde you per while plainly as the thing was dooen in dede, once ye haue hard it. To what purpoſe is it, to repete the ſame againe? If ye do enquire of a pure ſimple mind, well, I haue alreedy opened the matter, and with my reco:de, I haue ſatiſfied that whiche was demaunded of me: and if ye dooe not ſo aſke, it were not indifferently dooen, eſteſons to

Seue God
Prayſe.

The paraphrase of Erasmus vpon

tell the same. Dooe ye therfore so diligently enquire the maner of the dede, that after the matter be thoroughly knowen, ye also will becom his disciples, by whome God worketh so great thinges: like as I (vpon experience of his power) and many other moe are his disciples.

The text.

¶ Then rated they hym & sayd: be thou his disciple, we are Moyses disciples, we are sure that God spake vnto Moyses: As for this felow, we know not from whence he is: the maie answered and sayd vnto them: this is a merueylous thing that ye wot not whence he is, and yet he hath opened mine eyes. For we are sure that God heareth no sinners, but if any man be a worshipper of god & obedient vnto his will, him heareth he. Since the world began was it not heard, that any man opened the eyes of one, that was borne blind. If this man were not of god, he could haue doen nothing. They answered and sayd vnto him: thou arte altogether borne in sinne, and dost thou teach vs? And they cast him out.

We are
Moses dis-
ciples.

The Phariseis beyng soe prouoked with the beggars great assyuaunce, made no aunswere, but all to rated him: wishing that thing to the manne as an extreme euill, whereby theymselfes myght bee made blessed, and through abhominacion puttyng backe from theym that thyng whiche oughte to haue been mooste hartely desyred, sayung for that they were as blynde in soule as the beggar beyng nowe an euangelyste, was before in body: the Pharisees (I say) say vnto hym: O thou vnglacious wretch, be thou that naughty felowes disciple. We that are the disciples of Moyses, with whome thys Iesus is not to bee compared, dooe deteste and abhorre suche a matter. For we bee certayn that God spake to Moyses, and that whatsoeuer he teacheth vs, he hath it at Goddes hande to teache. But why shoulde we geue eare to thys Iesus, seeing we knowe not from whence he came: leat him teach and proue vnto vs his authoritie, and perchaunce we will beleue hym. The beggars courage and boldenes did in the tyme of theyr reasoning, grow and increase: And though he perceiued that they by all subtell meanes went about to destroy Iesus, yet did he stoutely (setting a syde all perils) pleade Iesus cause, gatheryng & well prouyng by the miracle that was wrought in geuyng him his sight, y it was cleare ynough from whence Iesus came: I meruayle (sayeth he) why ye say ye knowe not from whence Iesus is, when as it cannot be denyed but that by him myne eyes be open: with which (being shut & without sight) I was borne. Certes this is a thing without controuersie, nerther doe ye thinke the contrary, that God heareth not the desires of sinners: But if a man worship him deuoutly, and obeyeth his will whom he religiously serueth, hym doeth God heare. But if God by Iesus haue taken from me my blindnes, albeit the chiefe prayse is to be geuen to God, yet neuertheles it must nedes bee that he is a reuerent worshipper of God, and one that loueth god, at whose desire and prayer god gaue vnto me so notable a benefite. For it is no common or meane miracle whiche ye see wrought in me. Many wondrous thinges are tolde of, whiche god long agoe did by our elders, but such as wer holy & not synners. But except this Iesus wer come fro God, except the power of god wer present with him he could of himselfe do nothing at all. It is not of mans strength which yet we se doen. The Phariseis beeing made extreme woode with this courage and boldnes that the beggar was of (when there was no hope to bee had, that the poore felowe would either bee corrupted, or with feare astonished,

and

and so cease of from preaching Christe,) fall to extremitie, and to say the uttermost they could. They bphayed him with his olde blindnesse, they call him in the teeth with his beggerlynesse, as though God had punished him therewithall fo; his sinnes, and as though he wer bove wicked and vngriuous, that cometh into the wo; lde poo;re o; blind, o; otherwise blemished in body. Thou say they arte altogether bo; he in sinne, and teachest thou vs that know howe to defende religion, and bpholde the profession of the lawe darest thou here in the presence of so great men teache diuinitie, which but a while ago asked almes: neyther did they suffer him to speake any longer, And beyng ashamed to be so put to silence, and haue thei; mouths stopped by a poo;re igno;unte person: they thrust him out of the Synagogue as a leude masters leude discipule.

Jesus hearde that they had excommunicated him: and when he had founde him he said vnto him: beeste thou beleue on the sonne of god? He answered alid saide: who is it lo;de that I might beleue on him? And Jesus sayd vnto him, thou hast seen hym, and he it is that talketh with the, and he sayd: Lord, I beleue, and he worshipped him. The text.

But whome Pharisaicall fiercenes thrusteth out of the Synagogue, them doeth Christe receiue into his church. Fo; to bee disseuered from the communion of the wicked, is to bee coupled to Christe. And to bee dysallowed of them, that stablyshyng their owne ryghteousnesse, speake agaynst the ryghteousnesse of God, is to bee approued and allowed: and of them to bee rebuked, that seeking their owne prayse, goe about to darken the prayse of Jesus, is most hye praise: and to be detestable to them that are to be detested, is to be derely beloued of god. Therfo;re relacis was made vnto Jesus how boldly the manne that so muche set foo;th his prayse, behaued himselfe towarde the Pharisees. Fo; it was already byted abrode by the people, that he was caste of and reiect. Therfo;re as soone as Jesus had met with him, to make this mans sayth mo;re knowne to all men, he sayeth vnto hym: howe sayest thou felowe beleuest thou on the sonne of god? Fo; he had already confessed befo;re the Pharisees, that he whiche did so greate a thyng came playnely from God. No; Jesus was igno;unte thereof, but he gatte out the mannes open confession thereof, fo; other mennes sakes, procutyng therby a good example fo; other. But though he that had been blynde, as yet knewe not Jesus by sighte, yet haupyng great affeccion to know that mannes face, whome Jesus named the sonne of god, sayeth: lo;de who is he: that when I knowe hym, I may beleue on him? The manne had beleued on Jesus, yea yet he sawe hym: no; this was not the voyce of a saythelless manne, but of one that vehemently despyred to see thautour of so greate a benefite. Jesus therfo;re with humble woo;des, signyfying hymselfe to be the personne he spake of, sayeth vnto hym: thou halte already scene hym whome thou desirest to se, and he it is that talketh with thee, on whome ff behoueth the to beleue.

The man vpon these woo;des, without any staying at all, confesseth with great promptnes of mynde that he doeth beleue: and euen with that saying, he fell downe at Jesus knee, and worshipped hym, and so his dede declared what he thought of Jesus.

And Jesus sayde vnto him: I am come vnto iudgemente into this world, that they which se not might se: that they whiche see myght be made blynde, And sum of the pharisees whiche were with hym, heard these wordes and saide vnto him: are we blinde also? Jesus sayd

The text.

The paraphrase of Erasmus vpon

sayed vnto them. If ye were blind ye shoulde haue no sinne. But now ye say we see, therefore your sinne remaineth.

¶ an come
in iudgement
ec.

¶ If ye were
blind ye
shoulde haue
no sinne.

Now than, Iesus (to the intent, that by example of this man he might the more prouoke other mens mindes that were presente) sayeth: I that am the light of the worlde, therefore came into the worlde, that the course of thinges myghte be turned vpside downe: as muche to say, that the similitude and sleight of vnrtrue holinesse and forged knoweledge, beeing disclosed, these which heretofore saw not, might see: and that they whiche see myght be made blinde. With this saying, Iesus noted the naughty peticuler iudgement of the pharisees, whiche though they thought that onely they knew what was religion, what was law, & what was rightuousenes, yet were they more soule ouerseen, than any of the mean sorte of people, by reason that worldly couetousnes had darkened the iudgement of their minde, when as that sely poore blind felow, simple and vnlearned, likewise as he had bodily sight frely geuen him, so did he inwardly see so much in soule, that in knowlage of trueth he excelled euē the very pharisees. Neither did these byting wordes so scape all the pharisees, whiche folowed Iesus of no good minde, but rather to seke on euery syde, occasion to reprove him) but that the sting of this saying caused some of them to marke it, so that those were not beguiled therewith. These, being nothing altered from their malepert presumption, to the intent that they might either force the lord to testify honorably of them, or to haue some matter to accuse hym of vnto them that were of the pharisees orde, say vnto him: are we than blynde also? But Iesus doeth so aunswere vnto this question, which was very wily, capcious, and also presumptuous, that he declareth them, which thought themselves men of great sight, to be more than blinde: not in body but in soule, and to be the more vncurably blind, because they thought themselves quicke sighted. Merely (saith Iesus) yf ye were blind, & woulde knowledge how ignoraunt in soule ye be, your simplicitie shoulde be pardoned. But now, for as much as ye be blind in dede, and yet ye woulde be praysed among the people for learned men, ye are so very starke blinde that ye cannot be healed. As this blinde manne hath obteyned sight because he knowledged the deformitie of his body, euen so you, because ye bee voluntary blynde, as menne blynded through lustes of your fleshe, cannot bee cured, but continue in the sinne of infidelitie: where as the vnlearned whiche firste were ignoraunte of the trueth, vpon the syghte of miracles, and by hearing me preache (all darkenes taken away) embrace the lyghte of the trueth. He that presumptuously taketh vpon hym to knowe the lawe, and speaketh againste him that is the principall poynte and conclusion of the lawe, is more than blynde, and altogether out of the way. All menne haneliued heretofore vnder shadowes, no; any way lieth open to the lightward, but by faith of the gospel. Therefore the common and vulgare people sone receiue sight, because they do not very much thinke themselves wel sighted, and if they be any whit ouerlen, it is rather through rude ignorance than malice. But they that when themselves be twise blind, yet they professe themselves teachers of the people, that is guiders of the blind: such, I say, be starke blind, and moste daungerously, without recouery. For neyther they themselves come to the lyghte and yet through false opinion, and pretence of learning and holinesse, they seduce and byng other into error.

The

The. x. Chapter.

Merely betely I say vnto you, he that entereth not in by the doore into the shepefolde, but climeth vp some other way, the same is a thefe and murderer. But he that entereth in by the doore is the shepherde of the shepe, to him the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and leaderth them out. And when he hath set forth his owne shepe he goeth before them; and the shepe folowe him: for they knowe his voyce. A straunger will they not folowe, but will flee from hym, for they knowe not the voyce of straungers. The text.



And albeit they wer suche, yet did they disdain & enuy the Lord Iesus, because he did allure the people vnto hym, and with-drewe them from the obedience of the Pharisees and priestes, whiche sayed persones, because they coulde no longer defende their auctoritie by honest meanes, they dooe their endeuour to mayntayne their tyranny with disceites, fraynges, wyles, traynes, thyetninges and wicked conspiracyes, not attendyng the peoples commoditie, as it had ben fitte they shoulde haue doen, considering they p[ro]fessed themselves teachers, guydes, and shepherdes of the people, but with the peoples discommoditie sought their owne commoditie: Iesus therfore, who had before time by many and diuerse similitudes enuited all menne vnto him, somewhyle calling himselfe heauenly bread, whercof he that did eate shoulde liue eternally: Some time naming himselfe liuely water, wherof whoso did drinke, shoulde conceiue in himselfe a spring of water that woulde gush out and runne into euerlasting life: some time the lighte of the worlde that lighteneth all mennes myndes: another time the sonne and ambassadour of god the father, on whome he that did beleue shoulde obtayn eternall saluacion: In this place he doth the same thing by an other parable, entending that that thing shoulde moze depely settle in all mens myndes, which is the chefe and head poynte of mans whole saluacion, that is to wit, that no man can be a directour o[er] shepherde of people, vnles himselfe be first a shepe of Christ, that true shepherd of all the shepe that are to be placed on the right hande in the last day. But surely he is not Christes shepe, that is not a membre of Christ: and he is no membre of Christ that doth prefer this worlde o[er] his owne honour before Christes glory. But the phariseis, because they would bee shepherdes with out Christ, they were therfore robbers & theues & no shepherdes though they chalenged as due to themselves, the name, the hieloke, and solemne grauitie of a shepherd. Iesus therfore noting them, saith: one thing I assure you of, whosoer entereth into the shepefold, not by the doore, but entereth with force an other waye, as eyther by climing ouer the enclosures, o[er] by digging throughe the walles, the same is no shepherd, but a thefe, & a murderer. A thefe to catche somewhat by fraude and stealth, a murderer to kill by violence. But whoso entereth in by the doore, because he denieth no guile against the shepe, he is a shepherde: & to him hauing minde to entre in by the doore, shall he open the doore, which onely hath the right to let in. Though the shepe be a feard at the vnknown voyce of the thefe and murderer, yet doe they acknowledge and heare this mannes voyce: because it is the true shepherdes voyce. For albeit the shepe be a seely simple beaste, and dependeth of the ayde of other,

pet shepe

The paraphrase of Erasmus vpon

yet shepe doe knowe the voyce of the shepherde, of whom they perceiue re-
 lse: and they quake fo; feare at the voyce of wulfes: by whome they be put
 in feare of death. Therfo; the shepherde going into the shepefolde by the
 doo; maketh not the shepe asfearde, but is well inough knowen, and on his
 behalfe knoweth his shepe, so that he can also name euery one of theim, and
 they being called doe obey his voyce. fo; they bee called to their foode and
 meate, and not to the fleshe shambles to be killed. And they be called with a
 frendely and with a knowen voyce: they bee not thrust out with violence:
 and the shepherde couducteth theim, being redy and towarde at his call,
 to pastures: and when they bee once broughte out of the folde (wherin they
 wer enclosed) and are come abrode into the common fieldes, lest they should
 runne astray, the true and knowen shepherde goeth befo; his flocke: and
 the flocke foloweth him. fo; he goeth not all hushy and dum befo; theim,
 but eftsones entiseth them to folowe him: and calleth the shepe backe againe
 in case they bee wandered and strayed asyde. And they knowe their shepe-
 herdes voyce, and therat come into o;dy. But they doe not folow the shepe-
 herde of an other flocke: but loeth hym, and flie from hym as vknownen,
 because they knowe no nother shepherdes voyce but their owne.

The texte. This prouerbe spake Iesus vnto theim but they, vnderstode not what thynges they
 were whiche he spake vnto theim. Then saied Iesus vnto theim againe: Merely verely I
 say vnto you: I am the doo;e, of the shepe: all (euen as many as came befo; me) are theues
 and murderers, but the shepe did not heare them: I am the doo;e, by me if any man entre
 in, he shall be safe and shall goe in and out, and finde pasture.

With this parable our Lorde Iesus did so;e reprove the Pharisees, the
 Scribes, the priestes, and headmen of the people, whiche had indignacion
 and disdained that there shoulde bee so many which had leauer cleaue vnto
 Iesus than to them that toke themselves to be the guides of the people.

Whoeouer they that were very swyne & goates, gaue eare to those mennes
 voyces. But they that were truly shepe, without fraude, simple, and that
 doeth no harme, did knowelage the voyce of the lorde Iesus: who was the
 true shepherd to whome the father being pater, opened the doo;e, that he
 might lede his obedient shepe into the pastures of euerlasting life. But fo;
 so much as the Pharisees did not vnderstade what this parable ment, Iesus
 did vouchesafe to make playne the thynges whiche he had spoken darkely,
 fo; two skilles, thone, to make them ino;e attentive, the other, that the matter
 whiche he vttered by a parable, mighte take roote deper in their hertes that
 heard him, he saith vnto theim: I doe affirme vnto you a most true thing.
 I am the very doo;e wherof I haue spoken, by which doo;e the shepe that will
 bee saued muste goe in and out. By this doo;e it behoueth him to goe in, that
 will entre to the office of a shepherd, & exercise that funccon, fo; it is not y-
 nough, at al aduētures (not regarding what way) to haue entered fo;ceably
 within the limites enclosure, & shepefolde of the churche. It is not sufficient
 to haue attained the name & dignitie of a shepherd, not fo;cing howe. Howe
 many soeuer hath been such, that by euil meanes haue rashly runne into the
 shepefolde of Gods people, not of any minde to feede, but to spoyle, because
 they haue not entred by me I am the doo;e, they be no shepherdes, but theues
 & murderers, fo; as muche as they be greedy of lucre, & in crueltie rigorous and
 very tirauntes. But yet those swyne & goates I loue this worlde haue geuer
 eate

care to all these maner of voices. But shepe limited and predestinate to the pastures of eternall life, and that are desirous of foode of the gospell, haue not hearde the voyce of these, nor knowen in theym any gospellers voyce, because they were not true shepherdes. For their voyce soundeth nothyng shepherde lyke. But moze lyke the voyce of a robber, and of a rauinous woulfe. I am (I tell you) the doze. There is no helthfull entryng into the church and kingdom of heauen but by me, whether thou wilt be shepherde o: shepe. If any entre in by me, he shall attaine eternal health: & shalbe without all daungier of theues & murderers, but throughe this shepherde shall go into the shepefolde safe & take the frucion of the blessed quietnes of contemplation, & shall again go out into the pastures, to practyse and put in bye thoffice of charitie. And there shal no where lacke pastures, but in all places shal be matter to do good vpon to the intent he may both profit other, and he himselfe throughe good dedes repaire home again to the shepefolde moze fatter & better liking. Thus now ye haue one token, wherby ye may discern a shepe from a gote, a true shepherd from a false. He that beleueth not on me, & yet maketh himself a shepherd of the people, of him ought men to beware. And his voyce shal than disclose what maner one he is, if his wordes haue no tast of Gods glozy, if they saue not of the peoples health: but of his own praisse, of gaine, of worldly subtiltie, & of tyranny, let the shepe take hede to themselves & beware of him: for he is a thefe & a murthurer, he is no shepherd: And he is y moze daungierous, because he saineth himselfe to be a shepherd. And in case the voyce be not a sufficient profe, take hede to their dedes.

A thefe cummeth not but for to steale, kill and to destroy: I am come that they might haue life, and that they might haue it moze aboundantly. I am the good shepherde. A good shepherde gauerh his life for his shepe, an hired seruaunte, and he whiche is not the shepherd (neither the shepe are his owne) seeth the woulfe cumming and leueth the shepe, and flieth, and the woulfe catcheth and scattereth the shepe. The hired seruaunte sleepeth, because he is an hyred seruaunte, and careth not for the shepe. I am the good shepherde, and knowe my shepe and am knowen of myne. The testis

The thefe cummeth for none other purpose but to steale, and to get himselfe vile & filthy gain of the harmes of an other mans flocke. The murderer cummeth not but to worry & destroy, & to practise tyranny vpon the flocke vnto the whiche to haue dooen good, had been his parte and duetie. The wates therefore it shalbe lesfull to decerne the true shepherd from the thefe o: praycatcher: If he entre not in by the dooze, that is to say, if he dooe not acknowledge me by whome onely there is hope of eternall health: If he speake not those thinges whiche agreeth with the doctryne of God: thydely if his intente bee directed any other way than to those thynges that appertayne to Goddes glozy, and saluacion of the people. If none of these fautes can be founde in me, but if rather the father of heauen haue opened the dooze, if I speake those thinges whiche accordeth with the meanyng of the lawe, and which are agreable to the will of the father of heauen, if I doe no where hunte for lucre o: myne own praisse, but obeying my fathers pleasure, thirst after nothing els but all folkes health, than vnderstande yethat I am the true shepherde, and acknowelage ye my sounder, my voyce, my desyre and study. They that auant themselves to be shepherdes, goe about this, verely euen to get themselves comodity of your discommodities, who than fare best whan the flock fareth worst. I that haue entred in by the doze, came for

I am the good shepherde.

The paraphrase of Erasmus vpon

none other thing, but that the dyseased shepe shoulde bee healed, the dead shoulde liue, and the quicke shoulde be fatted with all kinde of vertues. He is taken for a good shephearde whiche liueth in dede of the reueneues and yerly profits that come of his shepe, which purloyneth nothing, or nothing deuoureth. But an euangelicall shephearde farr e passeth this vpright dealing. For he doeth not onely not spoyle as the these doth, not onely not teare in pieces as the pray catchar dooeth, but also bestoweth his owne life for to defende his shepe. so farre of it is that he would for any gayne sake, hurt the flocke that he is put in trust withal, or lose that which he hath taken in hand to kepe. Therfore the other sort, that bragge vpon their beyng shepherdes, are woulfes and no shepherdes. But if ye deimaunde an example, and a profe of a good shephearde, it is **I** that am a good shephearde, whiche dooe not onely my selfe not seke my commoditie of the flockes harme, but **I** also dooe frely geue of myne owne goodes, yea and my lyfe too: to resiste them that come againste the flocke to endamage or greue it. **I** dooe that for my shepe, that one frende will not doe for a nother. He cannot be a shepherde unless he be pure from al singular profit and priuate commoditie, except also he set euen his owne life at naught, whan at any tyme the flocke standeth in icopardy. For ther be many thinges that make incursion againste the health of the flocke. Therfore he that is a true shephearde and in his herte careth for the flocke for none other skill, but because he loueth the flocke, redy to do his commandemente that gaue him that flocke to be kepte safe, and not to be nye shorne, speyled, slayn, or worried, he defendeth the health of his shepe, euen with the losse of his owne lyfe.

But contrary, he that is an hireling, hath taken the ouersight of the flocke for his owne aduantage, yet although he doe rightly gouerne, & rule the flocke whyles al thinges be calme and quiet, yet if there hang any ieopardy of life there vpon, that is to wete if he see the woulfe please vpon him furiously, he betrayeth the shepe, and leaueth the flocke to the woulfe to be scattered abroad, and so pece meale to be worried, and saueth his owne lyfe by running away. And what is the cause? Nothing els but because he is an hired seruaunt, & no shepherd. True charitie hath no respecte to the rewarde. wheras consideracio of the rewarde hath place, there is either no charitie, or vnperfite charitie. And if there be any duettie doen it is not doen with that good will that a true shepherd would dooe it with all. But whers the thing most requireth the very true naturall shepherde, there than is the flocke deceitfully betrayed, whyles the hired shepherd runneth away. And why is that? Because, when that he hath considered the matter after worldly iudgement, he coliteth it better that an other mans flocke do perish, than himselfe to come in peril of life. And yet is this maner of men some deale better than they, which play the woulfes themselves, againste the flocke, vnder the false title of shepherdes. For there be they, which in time of prosperitey doth right faithfully take hede to their flocke, but yet when there is a greate daunger, they leaue trayterously the flocke to the woulf to be desperpled abroad and torne in pieces: for he fantasieth thus: **I**n case they go to wracke, what than? **I** haue no losse therby. My wage is safe, and though **I** lose sum deale thereof **I** had rather loose it, than to cope and fight with the woulfe, for an other mannes cattall. There shall another flocke bee founde out, whiche **I** shall bee hyred to haue the ouersight of: though the maister of this flocke loose it.

Nepther

Neither doeth the death of the flocke geue the hyred mans mynd. So it hap-
peneth that both the owner hath losse of that thing whiche he entirely loueth,
and the flocke cummeth to destruction, whiche might haue been saued. It is
therfore no meruaile, though euangelike shepe knew not the voice of suche like
shepherdes. The shepe be not in faulte, but y lewde shepherdes are to blame.
Noz it is not to be disdained at, if they whome, my father so draweth, do folow
me, for sakyng the hired shepherdes that are but very theues and murderers.

For they fele and perceiue that I am all maner of wayes a good sheperd,
euen to spende my life therfore. I know my shepe comitted to me of my father,
al whose goodes are myne: and on the other syde, the shepe that are drawn by
the inspiration of the father, acknowlagerh their sheperd, loueth him and fo-
loweth him, knowyng right well that there is no hope of saluacion but by me.

As my father knoweth me, euen so knowe I also my father, and I geue my life for the
shepe, and other shepe I haue, which are not of this folde. Them also must I bring and they
shall heare my voice, and there shall be one fold and one sheperde. Therefore doeth my fa-
ther loue me, because I put my life from me, that I might take it againe. No man taketh it
from me, but I put it away of my selfe: I haue power to put it from me, and I haue power
to take it againe: this commaundement haue I receiued of my father.

The texte;

The father knoweth me as his owne natural sonne, obeyng his wyll in all
thynges: and againe I knowe the father, who desireth that al menne shoulde
be saued. At his commaundemēt I bestowe my life for the safetie of my shepe
whiche he hath geuen me to haue theim saued: noz any thyng wyll I so doe,
that this world (whyle I am the sheperd) shall haue power to harme theim,
noz yet the prince of this world the deuil: but to kepe my shepe whole and sound
I wyll geue my selfe to dea h, by that meanes to abate the woulues violence:
and to deliuer my obedient shepe out of his chawes.

Noz it doth not fully content the fathers wyll and my charitie, if I should saue
these shepe alone, whiche bring of the people of Iſrael, he hath geuen to me
to be saued first, but my cure reacheth further than so. There be also in other
nations shepe scattered and in daungier of snares, of woulfes, theues, and
murderers: neither wil I rest until I bring these also into the common shepe-
folde. And although they heare not the voyce of Moſes, oz of the prophetes, yet
shall they knowe and geue eare to my voice, I meane suche as be ordained to
saluacion. For the countrey doeth not exclude from saluacion. Whosoener
heareth the voice of the sonne of God, (who is the very true sheperd) shall be
saued. Hitherto the flocke of God hath been scattered throughe the multitude of
false shepherdes. All doeth promise saluacion, and euery one hath his voice,
and one colletteth this way and an other the other way. In the meane whyle,
the flock beyng destitute, is scattered here and there, and diuers wayes perishe
eth. But so soone as they shall heare me, al they wyll knowe the voyce of the
true sheperd, and they shall cum together out of all partes of the worlde.
And so shall be made one folde of all: and no mo shepherdes but one. He that
is without this folde cannot be saued. He that doeth not acknowlage this
sheperde, shall goe to perdition. But lest that should happe throughe my fault
I so throughe play the good sheperd that I lose my life clerely. There is
no decay in my father though all thyng that be create do perishe, for he hath
nede of nothyng, but of mere charitie towarde mankynde, he sent his sonne
to saue all men if it could be. And because I am of the same mynde that my

I geue my
life for the
shepe, &c.

The paraphrase of Erasmus vpon

father is of, therfore he doeth dearely loue me, as his owne sonne, and no hired manne, because of myne owne good wyll I bestowe my life for the health of my fathers flocke, it is so muche moze vnlke that I woulde to hurt the flocke withal, seke out myne owne comoditie. Amongest me it is a great loue, if one when there is leopardy towarde and daunger imminent, dothe not priuely steale awaye. I do moze, who with a free good will geue my selfe to death. There be that lyeth in wayt to haue my life, well, their malice could not preuail against me, excepte I were determined of myne owne free will, to dye for the saluacion of myne. These folke of truth are in mynd to murder, yet could they not kyll me vlesse I would my selfe. Therfore they shal not take from me my life, but I wil willingly yelde it vp to redeme my shepe w my deathe to eternlastyng life. Do not beleue that I shal willingly geue my self vnto death, except I take again that willingly lest life, euen of mine owne power when I wyll. Herein consisteth the praise of a true shepheard, that of his free wyll he offereth himself to death for the flockes helth, when it lyeth in his owne power to eschew death if he list. No mans power could take my life from me against my will, but I geue it willingly to the flockes saluacion. Other dye when as they would not, & beyng dead they reuiue not. And though a mā may wickedly kill himselfe, yet cannot he reuiue his bodye againe, with the life that is once gone. I haue power to do bothe, to sende forth this life out of the body, and to call a gain the same into the very selfesayd body. In case it seme a thyng incredible vnto you, that any manne shoulde willingly redeme an other mans life with his owne death, no moze to say, but it is so thought to my father that sent me into this worlde, by this waye to worke the feate of mannes saluacion. I willingly and gladly do obey his commaundement, whose wil and mine are all one, and who hath geuen me power to perfourme my wil.

I put my life for me
so I might
take it a-
gain.

The text. There was a disencion therfore againe among the Iewes for these saynges, and many of them sayd: He hath a deuill and is madde, why heare ye him? Other sayd, these are not the wordes of him that hath the deuill. Can the deuill open the eyes of the blinder? And it was at Ierusalem the feast of the dedication, and it was wynter. And Iesus walked in the temple, euen in Salomons porche. Then came the Iewes round about him, and sayd vnto him: How long doest thou make vs doubt? If thou be Christ tell vs plainly.

When Iesus had tolde a longe tale of these thynges that were straunge, vnherd of and far about the common capacite of most men, there fel a newe iar in opinions among the people: for sum sayed that whiche they had already many times sated, whensoever he disclosed they secret conspiracies, or if he spake or did any thing about the power of manne: he hath the deuill (say they) and is madde. For the wordes whiche he speaketh, lacke common sence. What pleasure is it to heare this felow? Again sum folke els sayed: these be no suche mans wordes, as is in the deuils daunger. For his wordes, smel- leth of the power of God, specially forasmuche as his deedes be agreeable to his wordes. As his wordes be, suche be his dedes. He speaketh thinges farre passing mans witt, but the same doeth thinges, which far exceede mans power. Can a mad man, and he that is possessed with a deuill open blynd mens eyes? It is the propriete of deuils to put out ones eyes that seeth, but to geue sight to him that is bozne blind, cummeth of the power of God. Forasmuche than

as

as it is euident that that thing is doon by him, his talke cannot procede of a noysome deuill, whose dedes appereth plain to come from a beneficall God. The lord Iesus maketh no aunswere to this altercacion, teachyng vs by the way, that the wicked are not alway to be stricken with in wordes: and that by dedes it is rather to be declared what we can dooe, than by woozdes: and sumtymes place is to be geuen to the furie of the euill sorte, noz the moderate temperaunce of the ghospell is at any tyme to bee fozgotten. After all this the feastful daye ministred newe matter to set in hande and dispute with hym as gayne. That solemne feast was than, whiche they call the dedication of the temple, foz because the temple was reedified and repayzed after the exile that was made at Hierusalē by the Persians. Neyther was Iesus absent at this feastfull daye, a new maker of the law, and of a new temple, that is to say, the church, chiefe deuiser and maister of the woozkes. And it was winter: A full very mete time foz these mindes, whiche through loue of the colde lawe, did not burne in the loue of the gosspeil. Therfoze Iesus was not now in the inner parte of the temple, but walked in the porch which ioyneith to the temple, that is called Salamons temple, to the intent that the very place shoulde declare that peace maker to be present whiche shoulde reconcile all thinges in heauen and earth. There walked truly the aucthor of the law of the ghospell, Moses lawe beyng now at a poynte to cease. The Jewes therfoze, lesse he should escape theyr handes, came rounde about hym, while he was walking there, soze moured with many of his sayinges and doynge: neyther did they well agree among themselves, turne maliciously syndyng faulte with al thing, sum gathering of his dedes and woozdes, a certain thing to be honored in him aboue mannes power. And they set vpon hym with these woozdes: Howe long wilt thou kepe vs in a doubtfull minde, and therewith set the people on a roze? If thou be that very Messias, whome we looke foz, tell it vs openly without all colour.

If thou bee
Christe
vs plainly.

Iesus answered them, I told you, and ye beleue not. The woordes that I do in my fathers name, they beare witness of me, but ye beleue not because ye are not of my shepe, as I sayed vnto you. My shepe heare my voice, and I know them, and they folow me, and I geue vnto them eternall life, and they shall neuer perishe, neyther shall any man plucke them out of my hande. My father whiche gaue them me is greater than al, and no man is able to take them out of my fathers hande, I and my father are one.

The text.

But although Iesus was not ignoraunte that they did demaunde of a peruerse minde this thing whiche they had bothe often tymes heard, and myght also haue perceyued the same by his doynge, yet he maketh them a gentle answer moze desirous to enstruct them, then to angre them. What nedeth it me (sayeth he) so often to speake of my self, and tell who I am: namely foz asmuch as if I do openly testifie the truethe, ye call the recozde therof arrogancie. I haue already tolde you (if ye woulde beleue me) who I am: Yea though ye do not credite my woozdes, yet ye cannot be ignoraunt of the thing whiche ye desire to knowe of me.

There is no surer profe than dedes: Ye se my doynge, which your selues do witness I do at my fathers wyll and not the deuilles, as sum dooe miscepozte. If my actes be wurthye to be imputed to God, beleue that I am sente of God. But ye dooe neyther beleue my dedes noz my woozdes: wherof I am not the cause, but your owne corrupte and suspiciouse mynde. They that meane well and playnlye, and bee not polluted with the naughtynesse of thys worlde, beleue my woozdes, and lyke good shepe knowe the voyce of

The paraphrase of Erasmus vpon

a good shepheard: and semblably I knowleage them for my shepe, though after the woylde they be pooze self thynges. But ye therfoze do not knowleage my voice, because ye are not of the numbze of my shepe, whose simplicitie is lightly taught, when as your myndes be swollen with ambition, leuened with malice, with ennye corrupted, infected with couetousnes, and with sundrys affercions of thys woylde defiled, from which vices, if ye would purge your minde, vterly euen you also should heare my voice: neyther should you so do without benefite. For first of al, ye should thereby auoyde death, which hangeth ouer all rebels againste the sonne of God, mozeouer ye shall obtayne thereby euerglasting life. For of truth, those my shepe (how simple and vberned soeuer they be after the iudgement of the woylde) as long as they do knowleage me the shepheard, and al the while they folowe me as gide, doe through my liberalitie, get euerglasting life: when as other that are taken in the woylde for men of great felicitie, goe to euerglastyng death. They be simple shepe, harmelesse, weake, lackyng all wooldly succour. The woylde ryseth against these with all engines and force. But the aduersarye shall not haue so great power, that he shall be able to take them out of my handes. The woylde hath auctoritie of phariseis, dignitie of priestes, it hath armed kinges, his magistrates, iudges, places of iudgement, prisonnes, cheins, roddes, axes, bzeddes to picke, with exile, deathes, and what soeuer is wound to byng feare, yea eue to steadfast myndes. On the other side, it hath riches, pleasures, dignities, honours, and what soeuer is wound to corrupt moste vncorrupt myndes. The woylde vseth al these engynes to plucke my shepe out of my handes, but I beyng theyr protectoz & gouernour, no man shall be able to take them awaye from me. What thyng soeuer the woylde shall go aboute, the same shall be commodious to the shepe, and turne to my fathers glozpe. We will not fight again with wepons, or without payson, we wil not counter with them and geue rebuke for rebuke, but without suche defense, we shall yet by a new waye, haue the victoize.

my father,
etc. is greater
than all, etc.

That defense alone, which my father hath geuen me to defende my shepe withall, is greater and of moze force than all the wepons, where withall the woylde shall rise against me and myne. Neyer will my father forsake me, nor I my shepe. The same thyng that lyeth in me to do, lyeth also in my father to do. And bicause there is no power of the woylde that can force any thyng out of his handes, whiche can doe all thynges with a nodde, neyther can any thyng pull that out of my handes, which he hath taken me to kepe: As there is an exacte companionship of power betwene my father and me: so there is a full consent of will. We be thoroughly one, all one in power, all one in will and will.

The text.

Then the Jewes againe toke vp stones to stone him withall. Iesus answered them: many good woorkes haue I shewed you from my father, for which of them do ye stone me? The Jewes answered him saying: For thy good woorkes sake we stone thee not, but for thy blasphemie, and because that thou beyng a man, makest thy self God.

The Jewes beyng soe moued with these sayinges, not content with so often namyng his father, by whose defence he promysed so great thynges, tooke vp stones againe to stone Iesus. But yet no man set vpon him, bicause his time was not as yet cum, in whiche he had determined to dye for the saluacion of mankynde, but he assayeth to alluage & mitigate their fure with gentle woordes. The people are accustomed to take vp stones in theyr handes (sayth he) and so openly to punish the euil doers and common malefactours. I haue been nought

els but bestowed benefites on you of my fathers liberalitie: I haue better en-
 structe them that erred. I haue comforted them that were in affliction, I haue
 fedde & hungrie, I haue restored the one handed to both, I haue made cleane
 the leprouse, I haue healed the sicke, I haue driuen away deuils from men,
 I haue set them on foote that wer diseased of the palsey, and such as had their
 sinowes shrounken, I haue put away feuers, and al diseases and maladies,
 I haue called the dead to lyfe againe, and þ whole power & auctoritie which
 my father hath geue me, hath ben bestowed to succour you, & it hath ben frely
 emploted to your commoditie. In al these thinges now which is þ one thing þ
 ye thinke woorthie stoning: If he that is good and liberal be stoned, what is to
 be doen to naughty folke, and to them that be harmfull? The Iewes being
 brought in conclusion to this poynte, that eyther they muste byng furthe sum
 faulte against him, or els acknowledge their owne folpe, lest they shoulde
 haue no pretext to hide their fury withal: we (say they) are not wont to stone
 any manne for his good workes sake, but we count thee woorthy to bee stoned
 for an horrible crime, of all other moste great, euen blasphemie: And in this
 thing we folowe the auctoritie of the lawe, whiche commaundeth such shoulde
 be ouerthrowen with stones. Who can suffer any longer, that thou being a
 man, makest thyselfe God, hauing estones god thy father in thy mouthe as
 though we all were not the children of God, and as though thou were by sum
 newe and peculiar waye, Gods sonne, that thou and thy father may be partee-
 ners in all thynges? Is not this to take a certain godhead vpon thee? But for-
 asmuche as there is but one God, what manne soeuer (therefore) taketh vpon
 him to be felow w God in power, is iniurious to Gods maiestie, and a rebell.

Jesus answered them: is it not written in your law, I sayde ye are Gods? If ye cal them
 Gods, vnto whome the worde of God was spoken, and the scripture cannot be broken con-
 cerning hym, whome the father hath sanctified, and sent vnto the worlde, doe ye saye that
 I blasphemie, because I sayd, I am the sonne of God? If I do not the workes of my father
 beleue me not: but if I doe, and if ye beleue not me, beleue the workes: that ye may knowe
 and beleue that the father is in me, and I in hym.

The texts.

The Lorde Jesus doeth with suche moderacion make aunswere vnto this
 faulte which was layed to his charge, that he clearly auoyded from him the
 sinne of blasphemie, and that also he did not, with any terryble wordes moze
 engreue their scowardnes, and yet he did with great sobyettie defend that his
 due which he ought not to denie, because he would not haue it vnknewen to
 vs: You (sayth he) lay blasphemie to my charge, because I name God to be my
 father. Is there not a greater thing than that, written in your law, eue in the
 psalmes: I haue sayd ye are al Gods, & sonnes of him that is hie. If God him
 selfe geue prayse of the dignitie of his name to them, vnto whome the woorde
 of God was spoken, not onely calling them the children of God, but Gods to,
 and yet was not the maiestie of one God harmed, nor that thing can be vntue
 which is declared in holy scripture, howe canne ye stretch to me the faulte of
 blasphemie, that do say, I am the sonne of God, whome the father hath only
 sanctified & sente vnto the worlde, that by the sone al shoulde obtaine holinesse?
 If comunicacion had bitwene God and man, make of men Gods, and the chil-
 dzen of God, is it not a thing to be bozne with, if I say that I am Gods sonne

The paraphrase of Erasmus vpon

whiche am the woorde of god it selfe, and who was with god befoze I came into the world, and am he that hath the company with hym in all thinges: It is no presumptuous thing that I take vpon me in my woordes, a thing verily that becometh many other, by the auctoritie of scripture. But it were moze conuenient to iudge by the selfe dedes, what name I ought to haue.

If my dedes doe not proue me to be aboue a man, if they haue not the profe of godly power, beleue not that I am the sonne of God, and that God and I agree thoroughly in all poyntes. But if ye see God the father shew furth his power in me, though al gates ye wil geue no faith to my woordes, yet at lest beleue the dedes that ye see with your eyes, and take me for arrogant if I do not performe moze in dedes than I take vpon me in woordes. If ye would consider those thynges with pure simple myndes, it should cum to passe that ye woulde geue faith to my woordes too, and doubte no moze, but that the father is in me, and I in the father, that bothe we, the one and the other are ioiuate & adherent together naturally & vnseparably, whyles he worketh by me, what soeuer he wil, and I do no where swaue or alter fro his example and comendement: In so muche that he whiche beleueth on hym, beleueth on me, and whosoever speaketh against hym speaketh against me.

The text.

Again they went about to take hym, and he escaped out of their handes, and went awaie again beyond Iordane into the place where Iohn befoze had baptised, and there he abode. And many resorted vnto hym, and sayed. Iohn did no miracle, but all thynges that Iohn spake of this man, were true. And many belued on hym there.

When the Iewes had heard these saynges, beeyng therewith moze an angred, wherewith in dede they ought to haue been reformed, they goe about to lay handes on hym, and so to accomplishe that thyng whiche they had already often attempted in vaine. But Iesus escaped out of their handes, declaring thereby, that he was well willing to suffer, when tyme should cum. Therfoze when Iesus had taught there sufficiently, he geueth place for a tyme to theys incurable furie, and went ouer again beyond Iordane to the very place where Iohn begun first to baptise, (for as we haue sayd, he afterward chaunged his place, and baptised at the water of Sichem.) Here now Iesus abode in the deserte, as one that had lothed or extremely hated the sinfull wickednes of the cities. And many came also thither vnto him, out of places y loyned nye thereto, whose myndes the same that was bzured of Iesus, the sermons and miracles y wer heard and sene, did inflame. And of truth, the very place brought them furthwith in mynde to compare Iesus, who had already shewed sum triall & prouise of hymself, w Iohn, whom they had knowen befoze. And whā they remembred that Iohn had been in high auctoritie, and yet had dooen no thyng els but preached the baptisme of penance, and without dooyng any miracles had gotten himselfe so great estimation among the multitude, that he was thought to be Christ: And on the other syde, when Iesus had by shewing furth so many miracles, declared a power greater then mans strength, y he had so ofte put the Scribes and Phariseis to silence, with his prudent and pithebie answers: finally, that Iohn himselfe had so often testified so highly of Iesus, confessyng openly that hymselfe was not worthy to leuse the latchet of

of his shoe: The Jewes (I say) considering all these thynges, had this sayng among them selves. John (say they) when as he wrought no miracle, was in credite with the Jewes. Muche more therfore ought faith to be geuen to this man, that with so wōderful seidome seen miracles gathereth oꝝ winneth faith to his woꝝdes. And albeit Johns recorde of this man were heretofore litle beleued, yet now the matter self declareth that his recorde was true, for so much as this said Iesus hath accomplished mo thynges than John promised of the mans behalfe. And so now therfore, partely for Johns relations sake, (whose reporte had no slender auctoritie among the Jewes,) partely thꝛough his own woꝝdes that wer full of godly wisdom, and partely for his dedes sake which did beare witness of his diuine power, many beleued that Iesus was verye Messias, whyles yet the Phariseis, the Scribes, and the Priestes, did still continue and perseuere in their stoward malice.

The. xi. Chapter.

A certayne man was sicke named Lazarus of Bethania, the towne of Mary, and her sister Martha: It was that Mary whiche anoynted Iesus with oynment, and wyped his fete w her heare, whose brother Lazarus was sicke. Therfore his sister sent vnto him, saying: Lord behold, he whom thou touchest is sicke. When Iesus heard that, he saied, this infirmitie is not vnto death, but for the praise of god, that the sonne of god might be praised by reason of it.

The text.



And furthwith occasyon is offered, wherby Christs glory and his fathers shoulde highly be renoumed, & withal the malice of the Phariseis shoulde be prouoked to murther. For while he made his abode at Iordan, it chaunced that a certayn mā called Lazarus, lay sicke in the towne Bethania. This was both the sicke mans and the two sisters Mary and Marthaes countrey. Furthermoze, Mary was she, that (to y notable profe of loue towardes Iesus) with a pꝛecious oynement anoynted his head sitting at a feast, and with her heare wyped his fete, which she had washed with teares. Wherof came a greate amitie betwene the Lord Iesus and this familie. Therfore whe Lazarus was thꝛough greivouse sickness in perill, his sisters (trusting vpon the acquaintaunce that they had with Iesus) sendeth to her we him of his frendes diseale, doubting not but that he would of his marvailouse getelnesse towardes al folke, helpe his frend being in daungier. Behold (say they) he whom thou louest is sicke. For they thought it enough to signifie the thing to him that loued the manne, and therfore they made not further intercession. To whom Iesus made aunswere: this sickness is not vnto death. God hath suffered it to fall vpon him, that by that occasion, God and his sonne shoulde bee glorified with putting awaye the sickness by their godly power.

Iesus loued Martha and her sister and Lazarus. When he heard therfore that he was sicke he abode two dayes still in the same place where he was, then after that he sayed to his disciples: Let vs go into Ieruzalem againe. His disciples sayd vnto him: Maister, the Jewes lately sought to stone thee, and wilt thou goe thither againe? Iesus answered: Are there

The text.

The paraphrase of Erasmus vpon

not the twelue houres of the day: If a mā walke in the day he stumbleth not: because he seeth the light of this worlde: but if a man walke in the night, he stumbleth because there is no light in hym.

Iesus verily loued Martha and Mary, and their brother Lazarus too, & yet suffered he him to fall into sickenes, and also to dye: lest we should thinke it an vnseemely thing, if at any tyme good folke and right holy menne bee punished with miseries of this worlde: God, as it wer disguising, eyther bicause so it is expedient for them y^e suffer, or els bicause it so healeth to set forth the glozy of God, not that God doeth through mans harme procure his owne glozy, but that for mans sake, he is wont to turne the euels, which chaunceth by after y^e law of mannes state and condicion, or by casualltye, to our saluacion, or to his owne glozy. He knew right well hys frenndes sickenesse: yea, befoze it was told him. But yet was it fit, that his disciples mindes should be prepared and made ready for the great miracle that was to coe. Therfoze, after report was made to Iesus of his frenndes disease, he dyd not furthwith go thence, but taried styl e two daies in that same place, verally not neglecting the daunger of his frenndes, but looking for a moze large matter to worke a miracle of, wherewithal he him self, who should soone after dye, might lift vp the mindes of his disciples, weake and feble as yet, to the hope of the resurrection.

But his disciples keping silence for feare, because he of late escapyng the handes of the Jewes, was thought to bee moze safe in the deserte, Iesus sayd vnto them: Let vs go into Jewrie again. Whe the disciples heard Jewry named, remembryng howe vengeable and cruell the Phariseis hatred was towardes hym, and how often they had taken by stones to cast at him, how oftē they endeuored themselves to appzechend hym: the disciples (I saye) stode in dreade not onely of theyr maisters harme, but also of theyr owne. For as yet they had not receiued the holy ghoſte, and bare a certain worldly affeccion towardes Iesus, themselves lyke wyse through feblenesse lothynge death. Therfoze dissuadyng hym from goyng a gain into Jewry, they say: Sir haue you forgotten how that there a whyle ago the Jewes would haue stoned you, but lesse ye had secretly withdrauen your selfe: And will you go thither agayne puttyng your selfe in open daunger? But Iesus did coumfozte theyr fearfulness by a parable, signifyng that nothyng is to be dredde of them that cleaue to Christ: who is the light of the world. For the night hath bayn feares. The daye knoweth no suche terrours. Hathe not the daye (saith Christ) twelue houres? The night shall not cum befoze his tyme. In the meane tyme, whosoeuer walketh in the daye, stumbleth not: for why, the sunne maketh hym to see and to eschewe stumbleng. But the sunne beeyng taken awaye, whosoener walketh in the night, stumbleth, because he lacketh light. I am the light of the worlde, it is right mete that you bee guided by me, and folow my conductyng, and not to goo befoze the lighte. Bee not afraied befoze the tyme. So long as I geue light vnto you, there is no leopardie. The night shall cum, whe you beeyng disseuered from me, shall bee troubled.

The text.

¶ This sayd he, and after he sayd vnto them: our frende Lazarus sleapeth, but I go to wake hym out of slepe. Then sayd his disciples: Lord if he slepe he shall do well enough. Howbeit,

Wherfore Iesus spake of his death, but they thought that he had spoken of the naturall slepe. Then sayed Iesus vnto them plainly: Lazarus is dead, and I am glad for your sakes that I was not there, because ye may beleeue, neuertheles let vs goe vnto hym,

When Iesus had with this sayng mitigate the apostles feare, he sheweth the cause of his goyng furth on his iourney, sayng: Our frende Lazarus sleapeth, I therefore go hence to wake hym. When as the disciples that wer troubled with feare suppoled that Iesus dyd not speake of very deathe, but of the common slepe, they answered: Sir if he slepe, there is no cause why you should goe thither, for slepe in sicke folke is wound to be a token of recovery of health. The disciples wer loth to go into Iewry again, and therfore to the bittermost of their power, they do auoyde the causes of goyng thither. But Iesus did by litle and litle prepare the myndes of his, earnestly to consider and beholde the miracle to cum. For he had therefore leauer say first he was a slepe then dead, to the entente he might after the blage of holy scripture shewe the hope of the resurrection. For they be rather a sleape than deade, which reke to lyue again. Neither is it so easy for any of vs to awake hym that sleapeth, as it is for the Lord to call the dead to lyfe. Therefore the disciples not vnderstandyng the thyng that he spake of sleape, and wakyng out of sleape, to let them know that no hidde thyng was vnknewen to him, he sayeth vnto them moze plainly: Lazarus is dead, nor he added not the thyng that was than moze stoute to be spoken, as concernyng the raisyng him vp again. For he woulde rather that to be signified than expessed, and hys mynde was rather to dooe the thyng, than promise it, euery where makyng ready for vs an example of modesty and temperaunce. And because he answered them that tolde hym his frende was sicke, that that sicknes was not deadely, but chauced to the entente that Gods gloze and his sonnes also shoulde bee set furth by it: a lyke thing sheweth he to his disciples, sayng: I am glad that I was not there while my frēd was sicke and dyed, and for your cause I reioyce, that your trulle whiche I perceyue to be weake as yet, may be strenghted and confirmed with a moze euident myracle. For if the sicke man had mended and recovered health (I being present) it might haue been thought a casualtie: in case I had at his sisters requestes rayled him that had been newly deade, the Phariseys whiche synde faulte with all thynges, myght haue layed for them that it had ben a lacking of senses, or but a swoynyng, and no death, for that sumtimes hapneth in sum diseases, that the bodies lyng a long tyme in swoune cum to life againe. Now forasmuche as it is a verry death in dede, there shal be a moze plentrouse matter of belefe. Therefore let vs go to hym. The going thither pleased not the disciples for feare of the Jewes, whiche feare stakke soze in their myndes, and yet coulde they not improue the godly and weighty cause of that iourney. And albeit Iesus was not ignoraunt what thyng troubled the myndes of his disciples, and though also he swaged theyr drede by reason that he sayed he shoulde goe to Bethania and not to Iherusalem, yet neuerthelesse the nyenesse of the place that they feared, made also their timorous myndes afrajd.

Then sayed Thomas, which is called Didimus, vnto the disciples: let vs also go that we maye dye with hym: then went Iesus, and found that he had lyen in his graue fower dayes already. Verbanie was nye vnto Iherusalem, about fiftene furlonges of, and many of the Jewes came to Martha and Mary, to comforte them ouer their bwoer.

Lazarus is
dead and I
am glad for
your sakes.
36

The text;

The paraphrase of Erasmus vpon

The disciples beyng carefull and penyfe, (and yet durste they not refuse to do their masters commaundement,) Thomas whome the Grekes call Didimus, and in Latin is named geminus (a twinne) beyng moze timorous than the rest, sayeth vnto his felowes, let vs also go, (if it bee certainly thus) to dye with him for as muche as his determinate mynde is to byng bothe hymselfe and his into a manifeste perill of lyfe, whereas he may so deuise that bothe shal be in safetie. Iesus than went furth with his disciples to Bethania, and found that Lazarus had lyen in his graue sower dayes alreadye. Verily Bethania was about fiftene furlonges of from Hierusalem, and thereof came the disciples feare, and thereupon also arose occasion that caused the miracle haue mo witnesses and lokers vpon. For the nighnes of the place caused many to cume thither out of Hierusalem, euen of fauour they beate to Mary and Martha, and of neighbourly durie to comfort them in the death of theyr brother. Which kynde of office and duetie was wound to to be doon to riche folke, euen for honour sake.

The xxc. Martha alone as she hearde that Iesus was cumming, went and met hym: but Marie sat still in the house. Then said Martha vnto Iesus: Lord if thou haddest been here, my brother had not dyed, neuertheless now I knowe that whatsoeuer thou askest of God, God will geue it the. Iesus sayeth vnto her: thy brother shal lyfe agayne. Martha sayeth vnto hym: I knowe that he shal lyfe agayne in the resurrection at the last daye.

Martha that diligently bestirred her, went about all thinges with diligence: when one had tolde her that Iesus was cum: ighat hand, she with speede went out to mete hym. Marie kept still the house: Martha therfore when she was within the sight of Iesus (vpon right good hope that she had conceyued of her brother to be called to life again) with a doleful voice, she saied vnto him: lord if thou haddest been here, my brother had not been dead, for thou couldst soone haue healed him with a worde. Although in dede the thing is not yet euen at this present vtterly with out hope. For I know that what thing soeuer thou askest of god, he will denye the nothing, although thou wouldest aske lyfe in hym that is deade and buried. These sayinges were spoken of Martha with a mynde that neither did vtterly despaire nor yet fully beleue. Therfore to confirme her belefe, Iesus sayed vnto her: be of good comfort, thy brother shal rise again. Neither did this promise satisfie Marthaes mynde, who (because she had but a sillie pitious hope of her brothers rising again) could not but feare the matter. She was afraid verely, that lyke as he answered the messengers, sayng that the sicknes was not deathlyke, and with that doubtefull answer beguiled them, so was there now lyke wyse sum myserye in hys wordes that should disapoynt and deceyue her hope: I knowe (sayeth she) that my brother shal lyfe agayne: but that shal bee in the last daye when we shal all lyfe agayne, for sum Jewes, namely they that were of the Pharisees secte, beleued that there shoulde bee a generall resurrection.

The xxc. Iesus sayeth vnto her: I am the resurrection and the lyfe, he that beleueth on me, yet though he were deade, yet shal he lyue, and whosoener liueth and beleueth on me, shal neuer dye. Beleueth thou this? She sayed vnto hym: Ye lord, I beleue that thou art Christus the sonne of God, whiche shoulde cum into this worlde.

Iesus therfore to further the womans assaunce and opinion of hym, by litle and litle to greater thynges, and that he might declare himself to be very
he,

he, that not onely could obtayne by prayer of God lyfe to þe dead (a thyng that is redde oft to bee doen of other holy men) but to bee the very fountayne selfe and authour of lyfe, bothe already geuen and to bee geuen to all thynges, nor that any death is to be feared of them, that putterth theyr confidence and hope in him, forasmuche as though death chaunce, it can nothing hurte hym that cleaueth fast to the fountaine of all lyfe: Iesus (I saye) vpon these considerations, aunswereth Martha on this wyse: Thou beleuest Martha that with my prayers I may obtayne of my father lyfe for thy brother whiche is deade, thou beleuest that thy brother shall bee restored to lyfe agayne (as other shall bee) in the last day. Yea but thou must beleue this also: that they which shall rise in the last daye, shall haue lyfe by me, nor that any man hath lyfe at all, but by my gyfte, neither is any restored to lyfe again but by me, not onely touchyng death of bodye, whiche is not muche to be feared, but as concernyng the death of the soule also, whiche is most of all to be feared. And the soule that liueth liueth by me. And the reuiuyng soule, reuiuethe by me, for I am the verye fountayne of resurreccion and lyfe. He that cleueth to me by saythe, although he bee dead in bodye, yet shall he lyue. And take not this sayng to be onely spoken of thy brother, but generally, what man or woman foruer hath faithfull affiaunce in me, he shall not dye euerlastyngly, although his body lyuelesse lye at rest for a tyme. Martha, beleuest thou the thyng that I saye. Martha beeyng at this tyme altogether myndfull to haue her brother reuiued agayne, getieth no very apte aunswer to Iesus sayng, but yet she did confesse generally how highly she iudged of hym, sayng: Lorde I do beleue. I beleue that thou art Messias, the sonne of the lyuing God, who beeyng promysed of þe Prophetes, and many hundreth yeres looked for, art cum into the worlde.

And as sone as he had so sayd, she went her waye and called Marpe her sister secretly, sayng: The maister is cum and calleth for the: as sone as she heard that, she arose quickely and came vnto hym. Iesus was not yet cum into the towne, but was in that place where Martha mette hym. The Iewes then whiche were with her in the house, and comforted her, when they sawe Mary that she rose vp hastily, went out and folowed her, sayng: She goeth vnto the graue to wepe there. The text.

Martha vpon these wordes beeyng commaunded to returne home agayne, and to call her sister Marie, (her lamettable mournyng al redy awaged) doth nowe leaue Iesus, and goeth all chearefull and full of good hope home to her sister: and calleth her secretly out of the throng of suche as were set round about her, and priuely telleth her in her eare the loyfull thyng, sayng: The maister is cum and calleth for the. As sone as Mary knewe that Iesus was cum, and sawe her sister chearefull and of good conforste, she her selfe also conceyued sum good hope, although Iesus semed to haue cum already to late, of whome therfore they did not often call by messenger, bicause they thought it inough if he once knewe his frendes perill, committynge al other thynges to his abyremet. And so Mary, supposyng that his cūming was not for nought, with out delaye rose vp to go mete hym befoze he should entre into þe house. And so it was expedient for the better bestowyng of that miracle þe was to be shewed. For sith it was that many Phariseis shoulde be present, which although they came of very duetie for priuate frendshipp sake to se Marye, yet did they hate Iesus. These surely would not haue folowed Marye, in case they had knowe how

The paraphrase of Erasmus upon

how that she went to mete Jesus. But therefore the Jewes that were with Mary in the house to comforte hir, when they sawe that with so great hast she arose up and went furth of the house, they folowed her: suspectyng that vpon a soden pangue and brunte of heuynesse she woulde haue goorn to the graue: and there to wepe hir belly full, to faciate her sorowfull harte with teares.

The text.

Then when Mary was cum where Jesus was, and sawe hym, she cummeth nye vnto his fete, and sayth vnto hym: Lord if thou haddest been here, my brother had not been dead. When Jesus therefore sawe her wepe, and the Jewes also wepyng which came with her, he groined in the spirite, and was troubled in hymselfe, and sayd: where haue ye layd hym? They sayd vnto hym: Lord cum and see. And Jesus wepte: then sayed the Jewes, beholde howe he loued hym: And sum of them sayed: Coude not he whiche opened the eyes of the blynde, haue made also that this man should not haue dyed?

So than Marye went furth and founde Jesus as yet vnentred within the walles of the towne: but abode in that place where as Martha had late befoze met hym. For he carryed there for Mary whom he commaunded to bee called to hym, chosyng a place fitte to wooze the miracle in: because the graue was not farre from that place, as the maner was then to make the dead mens sepulchres nye the hye wayes. When Mary was cum thither, as sone as euer she sawe Jesus (as in dede she was very wofull) she fell downe at his fete & spake wepyng, the same thyng that his sister had sayd: Lord (sayeth she) if thou haddest been here in due tyme, my brother had not been dead, and we had been without this miserable wepyng and waylyng. But Jesus, seyng Mary altogether in heuynesse, & the Jewes lyke wise that folowed her, wepyng withal, he dyd not reason and stande in disputacion with her, as he did with her sister Martha, with whome he talked aparte (the people beyng remoued asyde) neiether dooeth he promyse any thyng, when as nowe was place and tyme to performe in dede, that which he had promysed Martha: but Jesus (I saye) firste of all groined in the spirite: and was troubled in hymselfe, euen to shew the truth of his manhoodde redy anon after to byng furthe a signe of his diuine power and godhead. They wer no fained affections, that he was of so lothsome a mynde, and in hymselfe so troubled, but there was good skyll why he tooke vnto hym those motions of mynde, whiche came not of the infirmite of nature, but by the consente of reason: neither was it all one cause why other wept and why Jesus was troubled. They bewayled the death of the bodye of a certain worldly and naturall affection, Jesus rather mislyked and lothed mennes synnes wherby so many soules shoulde perishe: he was disquieted through the inuincible diffidence of the Jewes, who wept for theyr frendes bodelye death, when as themselves (as touchyng the soule) were subiecte to eternall deathe, and yet did they not wepe for themselves. Jesus desired that all men shoulde reuiue from this deathe, and had indignacion that his doctrine, miracles and deathe, shoulde bee lost in many one. Therefore, after that by horriblenes of spirite, and by trouble of mynde, in countenance, eyes, & in the whole habite of his bodye, he had geuen a manifest profe of his manhoode, (teachyng also by the waye that it behoueth not to yelde and bee subdued to such affections, or to be called awaye from thynges of vertue) the turmoyle of his mind beeyng refrayned and stayed, Jesus sayed: where haue ye layed hym: not that he was ignoraunt therof, but to remoue all suspicion of disceyt from the miracle. His hynselfolkes answereth: Lord, come and see.

That

That aunswere proued that the graue was not far of. And new as if at the sight of the graue his sorow had been renewed, Iesus wepte. Groning a trouble went before, a token of sorow that with fozte entered into his mynde. Iesus wept

Tearres are as it were the bloud of a mynde already wounded and ouercum. But these teares came not from a mynde that was ouercum, for they wer not bestowed vpon Lazarus that was dead, but they wer for vs, that we should beleue hym to be very man, and also learne how death of the soule is to bee pitied and lamented, which yet menne do not in suche sozte abhorre and bewaile. But the Jewes supposyng that Iesus was in suche moode for nought elles, but for the death of his frende, with whome he was acquainted, behold (saye they) how interely he loued Lazarus, for whom beyng dead he wepeth in such sozte, and yet wer they nothyng of kynne. And sum ther wer that would haue layd to his charge and rebuke, his teares, wherewith he testified no mean or common loue towarde Lazarus, sayng: Did not this felowe of late gyue sight to the blynde beggar to who he had no acquaintaunce? Why than made he not that his great frende should not dye? In case he had no wil to do it, why dooeth he now signifie with teares loue that cummeth out of season? If he could not do the thyng that is more easy to be doo, how did he that feat which is of more difficultie to be doo? The physicion many tymes saveth the sicke mannes life. There was neuer mā before gaue sight to him y was borne blind.

Iesus therfore agayn groined in hymselfe, and came to the graue: It was a caue and a stone was layd on it. Iesus sayed, take ye awaye the stone. Martha the syster of hym that was dead sayd vnto hym: Lord, by this tyme he stinketh, for he hath been dead four dayes. Iesus saith vnto her: Sayed I not vnto thee that, if thou didest beleue thou shouldst see the glorie of God? then they toke awaye the stone from the place where he that had been dead, was layd The text:

But Iesus nowe beryng nye to the graue, to declare plainly how horrible is the state of a manne that hath already lyen long in synne, and with how great repentaunce, how many teares are nedefull, that thzough Gods mercye he may penitently retorne to the lyfe of innocencye, did grone agayne, and fared euill with hymselfe, exemplifyng in hymselfe verely the thyng whiche ought to bee exhibit in vs if we wyll tssones repent vs of the euylles and retorne from the same, wherein we haue long tyme nussled our selues. Nowe than they were come to the graue. It was verely a caue, whose mouth was closed with a stone laied vpon it. And that made muche to the belefe of the miracle, and to exclud the suspicion of inchauntment and delusion, and because the belefe therof shoulde bee more certayne and sure yf the thyng wer doen by the handes of his frendes, and not with Iesus owne handes or his disciples (for those frendes suspect no fraude or illusion.) Iesus than turned hym to the dead mā, and sayed, take awaye the stone. The playne meanyng of Martha, sister to the dead mā, did also set furth a made a more certentie of the miracle. For she nowe forgettyng what Iesus had promysed hir, did thzough the wepyng and heauynesse that she sawe Iesus in, come agayne into her olde mynde and affectio, and conceyued almoste a certain diffidence. Verely she feared lest (the stone being taken awaye) the stynche of the deade bodye shoulde offende theyr noses that stode by, not considering that he which in the general resurreccion should rayse al mens bodyes already many hundzeth yeares before turned into dust, could

The paraphraze of Erasmus vpon

coulde rayse a dead body euen newly putrified: She (I tell you) thus thynkyng, sayd: Lord, by this tyme he stinketh. For he hath been dead fower daies. Iesus therfore dyd with a litle rebuke, stirre vp the vnconstaunt, and waues ryng womans sayth, sayeng: Hast thou forgotten how I tolde the euen now, that if thou diddest beleue, it should cum to passe that by thy brothers deathe god should be glozified: All they therfore dependyng and stayng in the expectation, and vpon hope of a newe wonderfull miracle, the stone by the Lord Iesus commaundement was remoued.

The texte.

And Iesus lift vp his eyes and saied: Father I thanke the, that thou hast heard me, howbeit I knowe that thou hearest me alwayes, but because of the people whiche stande by I sayed it, that they maye beleue that thou hast sent me: and when he thus had spoken, he cryed with a loud voyce: Lazarus cum forth. And he that was dead came forth bounde had and foote with graue clothes, and his face was bound with a napkin. Iesus sayd vnto the: leuse hym and lette hym goe.

And furthwith all theyz myndes and eyes patosyng as men in doubt, our Lord Iesus lifyng vp his eyes, to teache vs therby þ whatsoeuer great thing we dooe, we ought to referre it to God as authour therof, and withall, to declare vnto the standers by that hymselfe shoulde by Gods power do it what thyng so euer he should do, saied: father, I thanke the because thou hast heard my desyre, not because that it is an vncomforth or a tineduryng thyng to me: for I knowe that forasmuche as thy wil and myne is all one, thou dooest alwaye heare me if I aske any thyng of þ. For neither do I wil any thyng þ thou wilt lest not, but this prayer I make because of the people that stande by: to the intent that whē they haue seen the miracle, they may beleue that I do al thinges in earth after thy will, and that also I am sent into the worlde to serfurther the glozy of thy name amongst men. When he had spoken thus to his father, he calleth out the dead man by name, sayng: Lazarus cum furth. He coulde euē with a becke alone haue made hym that was buried reuiue and cum out of the graue: but this great sterne voyce was a token of great power, wherewith the sinfull soule that is farre of from the sight of God, beyng buried in darknesse of synne, and rotten with filthinesse of enoyme crymes, maye rise again, and cum furth into the light of truerth. And without delaye, he that was dead and buried, came out byanby at the voyce of hym that called vpon hym befoze all their eyes. And he came forth befoze them, his bodye sounde and whole of truerth, but he came with all þ clothes bpō hym that he was buried in, that all thei might know him to be thesame man whome they buried in such a pparel thze dayes befoze. For as corpes wer wount to be doen withall, his feete wer tyed with lyster: and his handes bounde with sepulchre bandes, his face also bound with a napkin. And now than was this a wonder, the dead coarfe did not quier a litte litle, a litle, a so the wylkelyhood of life returning again, as for the moze parte it happeneth in them, whom we rede to be rayed to life by good and holy men. but this man that had been dead fower dayes space, came soodainlye to life again at the commaundement of a woorde. And to make þ miracle seme greater, he, both tied, a hard fast boundē, loodeinly cumeth forth a byod out of þ depe secrete place of a caue. Than (lest any thing should want to the full perfite belefe of the miracle,) Iesus saied to the mannes frendes: leuse him a let hym goe, that his mouyng and lusty quicke pace maye declare that

that the manne doth not onely liue but hath also his health. Iesus could haue made the bandes to haue lewſed of their owne accorde: but ſith with their ſer-
uice they had thoroughly the doing of all thinges, by al waies and proues thei
both excluded ſuſpicion of forgeyng the thyng, and confirmed the certaintie
of the miracle. The twoo ſiſters aduertised Ieſus than beyng abſente, of their
brothers ſickenelle by other men. And in the abſence of Ieſus the man died, he
was buried, he was kept till he ſhonke withall. He was mourned for, with ſo
lemne recourſe of muche people. The ſiſters theiſelues tolde Ieſus of his
death, thei ſhewed him the graue, when he had muche people waityng vpon
him, the ſtone is taken away with other meng handes, and with other mēnes
handes, was he lewſed that came forth of the graue. Here is nothyng lefte to
the vnfaithfull that thei coule lay for their excuſe. Neither did Ieſus, when
he had wrought ſo notable a miracle, ſpeake any ſtoute word of himſelf. He did
not checke a reprove the people becauſe their accuſtomed maner was to ſlaun-
dre, & ſynd faulte with his miracles: he requirerh no thanke of Lazarus or of
his ſiſters.

Then many of the Iewes which came to Marie, and had ſeen the thynges whiche Ieſus
hād, beleued, on hym: but ſum of them went their wayes to the Pharifeis, and tolde them
what Ieſus had dooen. Then gathered the ſe pyckes and Pharifeis a counſell, and ſayd
what dooe weſo: this man doerh many vtracles: if we lette hym eſcape thus, all men will
beleue on hym, and the Romaynes ſhall cum and take awaye bothe oure count and the
people.

The text

Therefore, many that came of frendely dutie to Martha and Marie, La-
zarus ſiſters, when thei had ſeene ſo notable a miracle, thei beleued ꝑ Ieſus
was Meſſias, and ſtacke to his doctrine, the power wherof they ſawe before
their face to bee ſo great and effectuell. And truly ſum of them returnyng
home to Jeruſalem, ſhewed to the Pharifeis the thynges that Ieſus had
doen a litle of Bethania. Therfoze, when this great acte beeyng ſo excedyng
wouiderouſe was heard of ꝑ Biſhops and Pharifeis, who, for the euident de-
claracion of gods power, ought to haue wurſhipped Ieſus, and to haue been
ioyous en Gedys behalfe, thei beeyng ſtyrted with the pyckes of enuye, canot
now forbear any longer, but (to cauſe the thyng ſeme moze lawfull dooen)
thei call a wicked counſell, wherein they conſulte among themſelues by what
waye and meanes they maye reſiſt ſuche great daungers. For albeit that the
reſpect of priuate wealth, & ſickneſs of ſoule ſet the on a woodnes againſt Je-
ſus that was beneficiall towardeſ all men, yet wil they that this mater do ap-
pertein vnto the health & preſeruacion of al the people. What is your aduice
(ſay thei) to be dooen: This manne dooeth many wonderful thynges and ex-
cedeth himſelf dailly in doing of miracles. If we ſuffer hym to go on as he hath
begun, it wil cum to paſſe, that lyke as now many of the people doerh thynke
hiely of him, ſo within awhyle al wyl take hym for Meſſias. Whiche thyng if
it hap to be, and the bzute therof cum to the Romaynes (that is to wit) that the
nacion of the Iewes hath forſaken the emperour and are fallen to a new kyng
of theyrowne, whiche Romaynes do well knowe that of late a certain kyng
hath been loked for of the Iewes whiche ſhoulde ſet the nacion at libertie, the
Romaynes wil make cruell warre againſt vs: And ſo with al the prophane

Sentyleg

The paraphrase of Erasmus byon

Gentyles shall kepe with force this holy place, and with mannes slaughter
make hauocke and destroye the whole flocke of the Jewes.

The text.

And one of them named Caiphas, beeyng the hie priest the same yere, sayed vnto them: ye perceiue nothing at all, ne consider that it is expedient for vs that one man dye for the people, and not that all the people perishe. This spake he not of himselfe, but beeyng hie priest the same yere, he propheted that Iesus should dye for the people, and not for the people onely, but that he should gather together in one, y childre of God that were scattered abroad.

Whereas this their aduice, vnder the pretence of a publike health, tended to the destruction of Iesus Christe thantour of all helthe, yet was it thought vnto Cayphas to slender a deuice and to weake a councill. He was the bishop of that yere. For that dignitie as though within a whyle it shoulde faile for altogether, had ceased to be a continuall roume: but beeyng a benefice sette to sale, it was fined for euery yere to the princes. Therfore he that professed himselfe chiefe prelate of religion, beeyng moze wicked than all other, blameth the cowardship of them that with deliberate councill did further debate the matter, whether Iesus were to bee put to death or nay: wher as it, (thought he) al other thinges set apart, was to bee dooen incontinently and with speede. You (saith he) that sitte deliberatyng whether thys felow that doeth suche thynges, is to be put to execucion or no, seme not to wey the matter as it is: no; ye consyder not how it is profitable and expedient for euerye man, that this one should dye for the people, rather than that he beeyng saued, al y people should perishe. This sayng came not of the bishops owne mynde, that was vngacious and full of murder, but by reason of the office of priesthode, whiche he than bare, the spirite of prophete did byyng forth a godly prophete by the mouth of a wicked mā: which sayd prophete did geue foreknowledge how it should cum to passe that Iesus should by his death redeme & saue the Jewes: not onely to byyng this to effecte, that suche of the Jewes as did beleue should bee saued alone, but that those also among the Gentyles which lyued in diuerse countreys dispersed through the wholle worlde (but to this end appointed that they should once be made the children of God through faythe of the ghospell,) might bee counite together, and that the man of Jude, the man of Ethiopie, the Greke, the Scythian, and the Bytan, should ioyne together in felowship of a common vniuersall church.

The text.

Then from that daye forth they toke councill together for to put hym to death: Iesus therefore walked no moze openly among the Jewes, but went his waie thence into a countrye nigh to a wyldernes into a citie whiche is called Ephraim, and there continued with his disciples.

Now therefore, the Phariseis beyng stablished with this voice of the wicked bishop, do in their heartes certainly determine (which thyng they often before attempted as occasion serued) to rid Iesus out of the way, by al meanes possible as though therby they well prouided for the preseruacion of the common weale: and again, lest their vngacious acte shoulde bee the lesse sinfull, they coulour their impietie: supposyng thei had now founde out matter to stirre and prouoke all the people likewise openly and by the lawe to put Iesus to death as a hurtefull man to the wholle nation of the Jewes: neither neded they (as they thought) any faulte or any new cause to lay to his charge. Iesus therefore,
from

from whom nothyng was hidde, although the rumour of the people did not aduertise him of the phariseis and priestes pretended malice, shewing hymself a very man, all the while he was in Iury came not abrode, lest he should increase their fure. But he conueied hymself a farre of, from the boundes of the citie of Ierusalem, the killer of Prophetes, and went to the citie of Ephraim: wherunto the desert was nye, signifying by that dede that the wicked Iewes should forgo their synagogue: and a newe people (that should not sticke to the vntrutefull woordes of Moyses lawe, but to the faith of the ghospell) should be gathered together, and a church made of them: which people should also (as the significacion of the Hebrue woordes betokeneth) growe of a small beginning into an excedyng great thyng: for Ephraim to the Hebrues signifieth encreasping. Iesus therefore tarryed here with his fewe disciples, whiche though they wer wofully afraid of themselves also, yet durst they not forsake their Lorde.

And the Iewes Easter was nye at hand, and many went out of the countray by to Ierusalem before the Easter, to purifie themselves. Then soughte they for Iesus, and spake among themselves as they stode in the temple: what thinke ye, seying he cummeth not to the feast day? The hye priestes and phariseis had geuen a commaundement that if any manne knewe where he wer, he should shewe it, that they might take hym.

Nowe the very tyme was cum, sothly apoynted of the father: when Christe should be offered by in sacrifice for the saluacion of mankinde. For that most religious day of the Iewes was at hande, whiche they call phase, that is to wit, a passyng ouer: (in Englishe Easter) by that name calling to their remembrance that dede: which was, that long before y tyme the blood of a lambe stricken on the postes, did saue the Hebrues from the swoord of the Aungell that kyled the Egipcians: and those onely houses passed ouer that had theyr postes marked with the lambes blood. Now therfore before the feast whiche was very nie, many went out of diuerse coastes of Palestine to Ierusalem, there beyng purified with ceremonies of their lawe, to solenise that most holy feast. And to let vs know y nothing is more vnreligious than Jewissh religio which consisteth in visibill thinges: and sith also that while they take great hede with much vain deuocion lest they ouerslip any thing that was prescribed them of Moyses, or that was added to by the Phariseis: they be not loeth to do any thyng on the most sacred daye, which is of all thynges most wicked, that is to wit, to shed the blood of an innocent man. Therefore, whē there was a great throng of people together: & many of them knewe Iesus, whose manner was to bee presente at suche feastes, they wondered that he was not there presente: and standing in the temple, they talked one to an other what should be y cause that contrary to his customable maner Iesus was absent from so solenne & high a feast. From whiche solemnitie would not he yet altogether absent himself, but to the entente he myght cum more loked for, he deferred his cumming untill such time as he thought best. Furthermore, the bishops and Phariseis suspectyng hym somewhere to hide himself for feare, they trauced and gaue a commaundement yea with an auctoritie also, that if any man knewe where he wer in secrete, that they should shewe it that he myght bee apprehended. With these approued holy customes the byshoppes and Phariseis that wer guydes and maisters of religion, prepared themselves to the feastfull daye, but in the meane while they vnwares procured the saluacion of the worlde.

The paraphrase of Erasmus vpon

The.xii.Chapter.

The texte. ¶ Then Iesus sixe dayes befoze easter, came to Bethanie, where Lazarus had been dead whom he raised from death. There thei made him a supper, and Martha serued, but Lazarus was one of them that sate at the table with hym,



¶ Iesus therfore knowing that thei had concluded vpon his death, and that the time also was nigh, when as he had determined willingly to bee offered in sacrifice, an vnspotted lābe, for the saluacion of the world, he would no longer kepe hymselfe in secrete, but as one offreyng hymselfe to be a sacrifice, the seuenth daye befoze the feast of Easter, in whiche daye the Jewes wer wounte at a solemne supper, as it were, to taste befoze hand y^e pascal lambe, he returned again to Bethania: bothe to cal to remembraunce the latelpe doen miracle, and also to impriente the hope of the resurreccion in the myndes of his disciples, whome he knewe shoulde bee with his deathe exceddinglye troubled in mynde: For there dwelt Lazarus whom he had a fewe dayes befoze rayled from death to lyfe. And the place was moze notable for beyng nigh to Ierusalem. There therfore a supper was made readye for Iesus. Martha serued hym at supper: But Lazarus was one of the noubre that sat at supper with hym, to make it moze certain to them all that it was no vision nor ghooste which latelpe was seene to goe out of the graue home to his house, for asmuche as he had now liued after his death many dayes, and had also, both commoned and eaten with other.

The texte. ¶ Then toke Marie a pounde of oynment, called Nardus, perfit & precious, and anointed Iesus feete, and wiped his feete with hir heare, and the house was filled with the odour of the oynment.

¶ There did Marie, (who with a singuler loue, loued y^e Lord Iesus ardently,) cum to the feast, as well for many other causes, as for the late benefite shewed vpon her brother: and shedde vpon Iesus head sitting at y^e table, a great quantitie of verye p^recious oynment, which was made of the beste kynde of Nardus, to the mountenaunce of a pounde: In so much that the whole house was filled with the sauour of the oynment. And yet was y^e womans (such loue as hath not been heard) not herewith content, but annointed his fete wth oynmēt, and washed them with teares, & wiped the with her heer: not that she thought Iesus did delyte in suche delycacies, whose moderate sobrietie she knewe, but great feruencie of loue caused her do as her mynde gaue her, without staye of herselfe: for truly she knewe not nor considered what she did: but yet throughe doyng hono^r, she gaue aduertisemēt befoze hand of Iesus death and buriall, and was a figure of the churche, whiche shoulde embrace with godly honour the lord whom the Synagogue despyed.

The texte. ¶ Then sayd one of the disciples, euen Judas Iscariot h^{is} Symons sonne, whiche afterwarde betrayed hym, why was not this oynment solde for thre hundred pence & geuen to the pooze? This he said not that he cared for the pooze, but because he was a thefe, and had the bagge, and bare that whiche was geuen.

¶ The disciples thought muche at the bestowynge of this oynment as a thyng wastfully

wastfully spent, but specially Judas Iscariot was moued withal: to whom as to the wurste of them all, the purse was committed, to thintent that the wurst mā should be the disposer and later out of the naughtiest thing: he was wont, as the maner of the that hath the handelyng of money is, which is common to many, to steale priuily sumwhat thereof to himselfe: not with a single pure mynde depending of the maisterchip and auctozitie that Iesus had on hym, but euen thā makynge prouision for hymself, wherwhe he might liue, after he wer departed out of Ies^s felowship: He therfore, repynnyng against Marie said: to what purpose is it to lose so pzeious a thing: For neither is our Lord and maister delited in suche nyce thynges, neyther is this sumptuousnes semynge for our feast. And in case this woman had been determined to bestowe so pzeious a thyng, when it had been geuen, it myght haue been solde and the price therof geuen to the pooze. This (ye wote well) had been more godly and moze semynge for our maister and vs too. Albeit in dede the other Apostles also did speake these thynges of a simplicitie, and ment none cull therein, yet had Judas a farre unlike mynde though he his wordes wer like vnto theirs: for he had no care of the pooze mens cause, but he kepte the purse: and þ thing whiche frendes sent of their free good wil, did he full vnustely kepe, and therof priuily stole sumwhat, euen than shewynge sum pze of hymselfe, how vnfit he is for the ministracion of goddes word, whose mynde the inozdinate desire of money doth possesse.

¶ Than said Iesus, let her alone: agaynst the date of my buryng hath she kepte this: for the pooze alwayes shall ye haue with you, but me haue ye not alwaye. Quache people of Jewes therfore had knoweledged þ he was there. And they came not for Iesus sake onely, The text: but that they might se Lazarus also whom he raised from death: but the hie priestes helde a counsell that they myght put Lazarus to death also, because that for his sake many of Jewes went away, and beleued on Christ.

But Iesus did so apease his disciples murmurynge, that yet he did not openly disclose the malice of Judas, and in such wyse he toke Maries part, that he signified, howe of his owne voluntarie wyll he should dye. For our Lorde Iesus moste coueted to haue all folke induced to beleue: not that by compulsion of man, but by his own good aduysemente, he should suffre death for the saluacion of man, euen as he would and when he would. Grudge ye not (sayeth he) at this womāns obsequiousnesse and benefite towards me. This cosse is not lost, but this honoz is dooen and bestowed agaynst þ tyme of my buryng, which honoz this woman doth now pzeientynge the thing, for than shall there lacke wherewith to anoynte. You do iudge well of me that beyng aloue I haue alway refused suche plesante thynges, yet I wyll that my death and burial be cumly and honorabile: do not haue enuye at this my honoz, which is bestowed on me, that shall shortly departe hence.

Ye shall haue alway with you readie at your hande, great plente of these common sort of pooze men: whose nede ye maye succour, ye shall haue me but a while. And bicause many of Ierusalem came much to Bethania by reason of the mynnesse, and bicause Lazarus, in that he was a notable and a ryche man, and therby knowen to many, (but yet was he the moze knowen throughe the fame of the late doon miracle:) it was not vnknowe abrode that Iesus was at Bethania. And anon verie many came thither oute of the citie thicke and thyzefolde, partely to see Iesus (whose fame and renowne, the myracle that

The paraphrase of Erasmus vpon

was so notable, dyd muche encrease,) partly also they came to se Lazarus, whom they hearde to be raysed frō death to life. The curiositie that is naturally geuen to man, caused them thus to do. Moreover, enue & despite against Iesus had so blinded the myndes of the pyettes and the phariseis, that it dyd not suffice their malice to put Iesus to death, but they fel in deuice also howe to make Lazarus away, against whō they could lay no colour or lykelihoode of any fault. They had cast out of their synagoge the blind man, because he did boldly defend Iesus glozie among them, now their enuy was growen to such malice, that they wer in mynde to kyl Lazarus, a man of great estimation and power, of whom they wer neuer by any worde or dede prouoked & offended, and against whom they could not imagin any thing: and kill him would they for nothyng els, but bicause many Jewes beyng moued with so many fest a miracle, did fall awaye frō the phariseis cōspiracie, & beleued in Iesus.

The text. On the next daye: muche people that were cum to the feast, when they heard that Iesus should cum to Ierusalem, toke branches of palme trees and went forth to meete him & cried Hosanna: blessed is he that in the name of the Lorde cometh kyng of Israel. And Iesus got a yong ass, and sat thereon as it is written: feare not daughter of Sion, behold thy kyng cummeth sittynge on an asses coltre.

But the daye folowynge when as a great route of men (whiche wer assembled at Ierusalem because of the feastful day,) had knowledge that he would leaue Bethania and cum to Ierusalem, to do hym honoz came they to meete him wth bzaunches cut of from the palme trees, wherwith they strawed the waye that he should goe by. For of this tree wer theyr garlandes made that gate victorie, and it was a tree perceyning to triumphes, alway grene, long and hye, hard to be climed vpon: but of a pleasant swete fruite, and by a certayne peculiar power of nature it riseth vp againste the weight & burden that is laied vpon it. And that sayng whiche is written in the Psalmes, Osanna, praye & honoz be to him that being looked for of vs, cummeth in the name of the Lorde, was cried vp aloude like as the people is wont to publishe and witnes a common ioye. Iesus also (euer befoze this tyme bearyng a full low sayle, & a contemner of worldly glozie,) was than contente to cum to Ierusalem with a new solemnē portely shewe. For after he had gotten vnto him an ass, he rode vpon her, wheras befoze he was wound to walke his iourneyes on foote, partly to teache his how vaine is the honoz of this world, partly to ratifie that whiche Elsie prophesied of hym, for it is written. Feare not daughter of Sion, behold thy kyng cummeth to thee, meke and gentle, sittynge vpon the coltre of an ass. Suche a pompe certainly becummeth well the kyng of the spiritual Ierusalem, which is the churche.

The text. These thinges vnderstood not his disciples at the first, but whā Iesus was glorified, then remembred they that such thynges wer written of hym, and that suche thynges they had doen vnto hym. For people that was with him when he called Lazarus out of his graue and raysed hym from death, bare recorde. Therfore mette him the people also because they hearde that he had doen suche a miracle.

The apostles verily at that season vnderstode not these thynges, supposynge them to be doe by casualtie, but after that Iesus through death, through his resurreccio, and by sending downe the holy ghost was glorified, thā cōferring the thyng that was doen with the wordes of the prophetes, they well perceyued that the wordes whiche the people cried out aloude, and also þ^e thing þ^e he thus

thus cūpnng did, was wrytten of hym. For there were sum which looked for such a king as worldly kinges be. Christes pleasure was to haue those mens expectation decided, declaring y^e the kingdome of the ghospel doth not consist and stand in the aide & defenses of this worlde, but in mekenes, and heauenly doctrine. This great & notable affection that was in the people, came of those mens stirring and prouocacion which had of late been present a litle before at Bethania, when the Lord rased Lazarus out of his graue, and so they made relacion of that thyng whiche they saw with theyr eyes, to cether. And therof came it that suche a preate of people came forth to mete Iesus, because they had learned of them that saw it, how that this wonderous miracle, suche one as had neuer been heard of since the beginning of the world, was wrought by him. And accorpyng as the thyng brought with it in open apparaunce, a certain godly power, so had he such honour geuen vnto him, as was neuer geue to any prophete.

The phariseis therefore said among themselves, perceiue ye how we picuell nothing: beholde all the whole world goeth after him. There wer certain: Steues amonges the that came to wurship at the feast, the same came t^e before to Philip (whiche was of Bethsaida a cite in Galile) and desired him sayng: come we would saue se Iesus: Philip came and tolde Andrew. And againe Andrew and Philip tolde Iesus.

The rest.

That thing droue the mindes of the priestes and phariseis almost into desperation: neyther do they repēt them of their wicked enterpryse, but there was a spitefull muttering emōg the, & thei saied: ye perceiue y^e with al our crafty policies & deuices against him, we go nothing forward in our purpose, but the more we do resist, y^e more doth his auctorite flourish, & the more earnestly doth y^e people fauour him. Before this he had but few disciples, beholde nowe the whole world falleth frō vs to him, in so muche y^e now it is sūwhat dangerous for vs, opely to arrest him. The vngacious phariseis had this cōmunicacion to thintēt they myght thereby stirre & prouoke eche one an other to set on, and sodainly to cum vpon y^e lord Iesus wth more succour & greater guiles, wherefoze thei did not archieue & accōplish this mischeuous acte, before thei had the graūd consent of y^e phariseis, the scribes, the priestes & the aūcient rewlars, the people also (as in dede theyr minde is vnconstant) beyng inflamed wth the same fury & wicked mynde, yea & with Pilate the biceroyes auctorite: neyther yet without deceitful craft brought in withall by Judas y^e traitour. The people notwithstanding, did y^e tyme so fauour Iesus, y^e the Gentiles also whiche for religion sake came to Ierusalem there to praye, muche desired to se Iesus. The reuerence of that temple was so great, that out of farre countreis many went thither of deuocion to serue god, and for religion sake. Verily from that tyme, a certain likelphood of a thyng to be, was shewed, that is to wit, that the Gentiles beyng before Idolaters, should haue recourte and cum to be of Christes churche (whereof that temple at Ierusalem bare the figure) & should louingly embrace Iesus with due religiō, whom y^e Phariseis reected. These folke therfore beyng very desirouse to se Iesus, of whom they had heard so wonderfull thynges, yet they wer bashfull, and with shamefastnesse letted to approche vnto him: for in dede they coueted not only as he passed by lightly to se him in the throng, but also to salute him, and to heare him speake nere hand: these persones, I saie, do cum to Pphitp, to whom (by reason of highnesse of countrey, for he was bozne in Bethsaida a cite in Galile of the Gentiles) thei wer known; and their cumming to him was, he would make them

The paraphrase of Erasmus vpon

waue into Iesus. For they gaue knowledge that they wer very desirous to se Iesus. Philip brake the matter to Andzeue, they beyng companions of one citie. For Andzeue was of a greater auctoritie with the Lord, because he was fyrst of all called. They both therfore went to Iesus, and declared vnto him & certain folke there was, not Jewes, but Gentiles, whiche out of measure desyred to se him, if he would vouchesafe to admitte them.

The text. And Iesus answered them, saying: The houre is cum that the sonne of manne must be glorified. Verely verely I saie vnto you, except the wheat corne fall into the ground & dye, it biderth alone: If it dye it byngeth furth muche frute. He that loueth hys lyfe shall destroye it, and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall.

But when Iesus was certified by his disciples & the heathen also longed to se him, whē as so leudely he was contēded of þ Phariseis, & priestes, vpon this occasiō he begā to open his death to his disciples, & what great frute it should bring, not onely to þ Jewes, but to all þ world: for because in lyke maner as þ miracle of raisyng vp Lazarus, alone did drawe & prouoke not onely many Jewes, but also Gentiles to his loue: so should his death & resurreccion moue and drawe all the countreys of the whole world: Than Iesus gaue aunswere to his disciples & shewed him the godly minde and affectiō of the heathen, and saied: Ye dyd heare the Jewes saie with aloud voice: blessed is he þ cummeth in the name of the Lord. Ye se þ Gentiles drawe to me with lyke desyre, and why? Because now the tyme is nigh, & whan the Phariseis beleueth that the sonne of man shall bee vtterlye extincte, than shall he bee most glorified withal nations of the worlde. It is a new kynde of glorie, & by a newe way must it be gottē. I beyng alieue, haue drawen fewe to me: but when I am dead, my fame shall be spred abrode, & drawe mo thā my bodily presence hath doen. Ye be loth to heare of death, yet take that for mooste sure, vnieste the wheat corne be cast into the ground, & beeyng buryed there, dooe rotte & dye, it shall bying furth no frute, but it only alone, abideth safe: But if it be dead and ipe buried in the ground, it sprouteth vp againe with muche gayne of frute, yea dyng for one corne an hundreth, and now the corne standyng topfully vpon the ground, garnisheth the fieldes abrode in many places, & with a plēteous encrease enricheth the countrey. The thyng that is comydious to many, is the moze to be coueted, and the saluacion of many is to be redeemed with the death of a fewe. So to bestowe life is no perillment, but auantage, and this is not to loose the lyfe, but to kepe it. For the soule doeth not perishe whiche departeth from the body, nor the body doeth not altogether go to destruccion, that in tyme to cum shall liue moze blessedly, and be immortall. Therfore whoso euer loueth his life in this worlde, whyle he euill kepeth it, he loseth it. Contrary, whosoever hateth his life in this worlde, and for the furtheraūce of the ghospell casteth it into perils, and betaketh it to death, he doeth not loose lyfe whiche he so bestoweth, but kepeth it: and for a mortall, a shorte, and a wretched lyfe, shall receiue at the tyme of resurreccion, an eternall and blessed lyfe. In lyke maner, he that kepeth the wheat corne, looseth it, that euen els of it selfe would perishe, but he that soweth and buryeth it in the ground, in conclusion well saureth it, within a whyle after to receiue the same againe with auantage: whiche he thought he had losse.

Excepte the
wheat corne
fall into the
grounde &
dye.

¶ If any man minister vnto me, let him folow me: and where I am, there shall also my minister be, if any minister vnto me, him will my father honour. Now is my soule troubled, and what shall I saye? Father deliuer me from this houre, but therfore came I vnto this houre. Father glorify thy name.

There is therfore no cause why my death should trouble you: whiche death once shall be folowed, to thintent that you, whiche shall be folowers of death, may be partakers bothe of glorie and immortalitie. I as the auctour of the ghospels busynesse, do bestow my life willingly for the saluacion of y^e worlde, and my fathers glorie. You shall be ministers of thesame busynesse repoyning and publishyng abroad through the whole worlde with your preachyng, those thynges that I haue both wrought and taught. The same thing that the Synagogs and Phariseis doe now with great craft deuise against me, shall the wicked execute vpon you, which vnglacious persones loueth the worlde more than God, and whyles full foolishlye they kepe this lyfe, they loose euerlasting life, and cast theinselues headlyng into euerlasting death. If one profess him selfe my Disciple or minister, it behoueth the same to folowe me theyr master & Lorde. For it is mete that the seruaunt be not pulled awaie from his lorde, neither in prosperous thynges nor aduersant. Whom I haue partakers and companions in afflictions and aduersitie, them wil not I disceue from the feloweshyp of felicitie: but wherlocuer I becom, there shall also my seruaunt be. And though the worlde reiecte me neuer so much, yet shall my father enhance me to glorie. And in case any man behaue hym selfe as a faithfull seruaunt to me, hym (in recompence of transitorye harmes, and for ignominie wherwith he liueth in rebuke amonge men) my father shall bewittne and honour with eternall felicitie, and true glorie. For my father shall acknowledge not me onely, but the ministers also of his onely sonne, and shall vouchesafe lyke rewarde vpon them, whom he hath knowen to suffer suche like thynges as his said sone did suffer: Affliction had here, hath of trueth his anguish and paine, by reason of the infirmite of mannes body. But the saluacion of many well considered, the felicitie of euerlasting life wel pondered, which are redeemed and recovered with a short toymment, ought to conuince this quivering feare of mans nature. And yf in time to cum, ye feale that nature irketh and repineth againste the dreadfull toymmentes and deathes, wherwith ye be menaced & threatned, do not utterly sterre away as men discomfited and clearly ouercū, but let valiantnes of mynde alway depending of the father of heauens aide, vanquishe in you y^e feblenes and cowardnesse of mans nature. But euen now also I fele myne owne soule troubled in my self, because the day of my death is nye. I fele a loze greuousse tempest imminent and hang ouer me. What shall I saie, or whither shall I turne me? shall I yelde to the infirmite of the bodye, whiche abhorreth deathe? shall I flee to the succours of the worlde: or shall I for the loue of myne owne life neglect the life of the whole worlde: no not so. I wil accomodate and applie my selfe to my fathers wil. My naturall infirmite, being loze incumbred with the horriblesse of death, shall saie vnto hym: Father, if it maye be, kepe me safe from this instant perill of death. But charitie, whiche muche desireth mans saluacion, furthwith putteth to this sayng: Yet rather for all that (saith he) (in case it be fit and expedient so to be) let the coveted deathe cum, when as after the will of the spirit, whiche doth no where disagree with thine, I haue willingly and wittinglye offered my selfe to deach.

Now is my
soule trou-
bled.

The paraphrase of Erasmus vpon

byngge thou it to passe, that my death & resurrection may cause thy name to be notable and famous in all countreys of the world, that when thou art once knowne, the people honoring thee, may attaine to eternall saluacion.

The text. Then came a voice from heauen saying: I haue both glorified it, and will glorifye it again. The people therefore stood by & heard it, said that it thundered: other said an angell spake to hym. Iesus answered, and said. This voice came not because of me, but for your sakes. Now is the iudgement of this world, now shall the prince of this world be cast out. And if I wer liue vp from death, will drawe all men vnto me. This he sayd signifyingng what death he should dye.

After our Lorde Iesus had thus prayed, with his eyes lyft vp into heauen, the voice of the father came from heauen saying: I haue glorified my name and will after this moze excellently set it sooth. For alledy his name through so many miracles was wared great and muche knowne among menne by his sonne, but mozte chiefly by raisyng Lazarus from death to lyfe. And soone after would he augment the glozie of his name in all the nations of the worlde by the crosse, by the resurrection, and by the ascendyng vp into heauen, by sendyng doune of the holy ghost, and by the preaching of his apostles. Moreover the route of people which stood not far of, when they heard the voice that came down from heauen, because they toke litle hede: neyther was it euident to them vnto whom that voice did appertayne, that cumpany of people (I say) agreed not in their opinions of the thynge. For sum did interpretate the voice & they thought they heard to be a thunder, for the voice came out of y cloudes. Sum again did interpretate y thing moze fauourably, sayng sum angel did speake vnto hym. But Iesus to make them take moze heed, & also to put awaye from hym al suspicion of praise, saith: this voice whiche is neither noise of thunders noz voice of angel, but y voice of my father which hath heard my prayers, came not for me who knowe in my selfe my fathers minde, but it is cum for y out that ye may vnderstande that my father & I doe agre, and that whatsoeuer I doe, he beyng the authour, I do it for your saluacion sake. You haue heard what my father hath promised as touchyng my death. Now shortly muste Satan be wrestled withal for good and all, who is the prince or rather tyranne of this world, and through synne hath hitherto kept al them in death, which loue this world. Now is the cause of the whole world drawen into iudgement, but falsehood beyng reprobued, truth shall cum to lyght: And whyles the prince of the world, the authour of death, thinketh himself a conquerour, he shall through death be put fro his tyrannie. For al men shall be pardoned theyr synnes through fayth of the gospel. Synne once taken away, the tyrantes force & strength is qualled, who is valiant and mightie in no other wepon saue sinne onely. And as he that shall thinke himself to haue the victorie shall soodainly be expelled his kyngdome: so I that shall be thought vtterly made away after I be lifted vp from the earth, wil drawe al thinges on euerie side vnto me, of right chalengyng that thynge vnto me, whiche hitherto he hath kepte in possession by tyrannye. Furthermoze in that Christ sayed: When I shall be lift vp from the earth (because the sayng was doubtful, and yet right fitte to expresse y thing,) he would signifie what kynde of death he should die. For they y are hanged vp vpon a crosse, hang vp on hys that al men may se the a far of: And he gaue the withal a priuey warning of the olde storie, which sheweth y a brasen serpente, beyng

being a figure of Chriſt, and ſet vp vpo a hie pole, did geue to al them that behelde it, though it wet a farre of, preſent helpe againſt the mortal woundes of ſerpentes

The people answered him, We haue heard out of the law ꝑ Chriſt bideth euer, & how ſai: The text: eſt thou, the ſonne of man muſt be liſt: vp, who is that ſonne of man? Then Jeſus ſayde vnto them: yet a litle while is the lght with you. Walke while ye haue lght, leaue the darkenes cum on you. He that walketh alſo in the darke, knoweth not whither he goeth: while ye haue lght, beleue on the lght, that ye may be the children of the lght.

And yet wet there ſum in that aſſembly of people, whiche did coniect (becauſe of the foreſpeakyng of death) that he had ſpoken of the tormente of the croſſe. And thereupon they ſtood in argument, that he was not Meſſias which publiſhed ꝑ himſelfe ſhould dye: whereas ſcripture geieth to Meſſias, power, and a kyngdome eternal. For thus writeth Daniel: His power is an euerlaſting power, which ſhal not be taken awaye: and his kyngdome ſhal remaine for euer. And againe Michaeas ꝑ prophete ſpeaketh thus: His outgoing hath been from the beginning, & from euerlaſting. Alſo Eſai ſaith: And there ſhal be no ende of his peace. Yea and mozeouer the prophete of ꝑ ſalmes dothe promiſe him a perpetual prieſthod, ſaying: Thou art a prieſt for euer after the order of Melchizedeck. Then ſay thei therfore: We know by the law, ꝑ when Meſſias ſhall cum, he ſhal abide and continue for euer. What meaneth it therfore that thou ſaiest, it ſhal cum to paſſe that the ſonne of man ſhal be liſt: vp from ꝑ earth: but and if to be liſt vp from the earth be to dye, and if thou wilt haue the ſonne of manne (ſo often as thou ſpeaketh of him) to be taken for thee thy ſelfe, eyther ſhalt thou not dye, or els that ſonne of man is not Meſſias, ꝑ the prophete ſaye truth.

Well, becauſe theſe ſaynges wer ſpoken of malice: Jeſus made no anſwere to them. Merely, he myght haue auniwered that he was not onely man, but alſo god, & that he ſhould of trueth dye, as concernyng his natural mans bodye, but yet ſo that it ſhould ſoone riſe againe, nor yet ſhould that death let the perpetuallie of his kyngdome; becauſe it ſhould not be worldly, but a ſpiritual kyngdome. But neither did they vnderſtande theſe miſteries; nor yet was there oportunitie to declare thei openly. He doeth onely counſell them that (ſetting aparte all blyndeneſſes of harte) they woulde ceaſe their cryyng out on the trueth that was cum to lght, ſpeciallye ſeyng that it ſhoulde within a while be taken awaye. Not that the lght of the ghoſpell ſhoulde euer be thoroughly aboliſhed, but that they ſhould not after this heare of his owne mouthe his doctrine, nor ſee hym worke any myracles, whiche myght geue them ſight to ſe they ſolpe, & repent thei of it: yet a litle while (ſayth he) is ꝑ lght with you. Wherefore, while ye haue this lght, walke ye, and amede ſith there is good cauſe, leſt the lghte being ſodainly taken awaye, darke night cum on you. and than ye deſpye all in vaine, the thyng that is taken from you whiche now beyng offered vnto you, ye do contemne. Whoſo foloweth the blinde affections of his owne minde, walketh in darkeneſſe, and knoweth not whither he goeth: and whyles he beleueth that he doeth wel and godlye, he falleth into death. ¶ I am the lght of the world: who ſo beleueth in me, ſhall not erre or ſwatie from the trueth. The children of darkeneſſe ſleepe from ꝑ lght, while you therfore haue lghte, beleue on the lghte, that ye maye be ſcene the children of lght. He that beleueth, ſeeeth, whoſo beleueth not, the ſame hauynꝝ ſpyghte, is blinde.

The paraphrase of Erasmus vpon

The text.

These things spake Iesus, and departed and hid himselfe from them. But though he had doen so many miracles before them, yet beleued not they on him, that the saying of the prophet Esaias might be fulfilled, whiche he spake: Lord who shall beleue our sayng: and to whome is the arme of the Lord declared?

Iesus spake no more to them at that tyme, lest he should the more prouoke the furie of them, whom he knewe to be very prone vnto all mischief, but he went thence, and hidde himselfe from them, and so would he throughe his absence and with silence assuage their cruell woodnes, and therewithall admonishing vs by the way, that (according to his example) as ofte as we haue to do with wilfull persones, and that there is no hope to do them good, we than ought to geue place for a tyme, lest not onely we do them no good at all, but also make other the worse. For what is more to be lamented, than the myndes of those Iewes: for where as our Lorde Iesus, throughe so many, so cleare, & so woonderfull miracles wrought before their eyes, ought to haue brought them most surely to haue beleued his saynges, yet did they stande stiffly in their vnbeleife, no doubt but euen blinded with enue, hatred, ambition, auarice, and other vngraceous concupiscence of the mynde. And euen so Esaias long ago dyd prophetic that sum suche should be, sayng: Lord who hath beleued our wordes, and to whom is the arme of the Lord opened: Verily, therefore they did not see the power of God in Iesus his doynges, because beyng blinded with their malice, they did not beleue.

The text.

Therefore could they not beleue, because that Esaias sayeth agayne. He hath blinded their eyes, and hath hardened their hart, that they should not see with their eyes, and see that they should vnderstand with their hartes, and should be conuerted, and I should heale them. Suche things said Esaias, when he sawe his glorie and spake of hym.

Yea and they did not beleue, because they woulde not caste awaye their naughtie desires. And this also did Esaias speake of before: He hath (saith Esaias) blinded their eyes, and hardened their hartes, y they should not see with their eyes, and vnderstand with their hartes, and should be conuerted, and I should heale them. For they, seeyng did not see, and vnderstandyng did not vnderstande. And contrary to their owne saluacion, they made all they coulde against him, at whose hand alone, saluacio was to be hoped for. These things told Esaias long ago, who beyng spirituallly inspired, saw with the eyes of prophetic, the glorie of the sonne of God, whiche (in tyme to cum) he should haue beyng a very man. And he propheticied that he sawe, and the thyng whiche he propheticied should be, haue we seen doen.

The text.

Nevertheless among the chiefe rulers also, many beleued on him, but (because of the phariseis) they would not be knowne of it, lest they should be excommunicate, for they loued the prayse of men, more then the prayse of God.

Yet for all this, these mens vnbeleife did not exclude the saluacion of other y they did beleue: for many gaue faith to Iesus, not onely of y vulgar people, but of the nobles also. But neuertheless, the men of wurshyp durst not confesse the faith openly, for feare of the Phariseis, whiche had made a decree, that whoso euer did confesse hymselfe to be a disciple of Iesus, should be excommunicate & thrust out of the synagogue.ouer this, those whiche haue preeminence in the worlde, ignominie iteth them muche. For as yet they sayth was not stable & perfite, but notwithstanding that, it was for that tyme, a good begynnyng of an euangelicall mynde, to thinke well of Iesus: though feare & shamefastnesse letted the to shewe it furth. Enue stopped sum, couetousnes letted other, and other sum

other sum did ambition hinder why they did not with an whole harte cleaue to Christ, for whose sake all thynges are to be contemned. But because the holy ghoste, whiche corroborateth a man towarde y^e ghospel, was not yet geuen, many beleued fearfully, as yet setting more by mans glorie than Gods. To be hely placed in the synagogue was honozable among men, but to be reiecte out of y^e wicked mens synagogue for Christes sake, is honour & praise before God. But feare and infirmite in men that be of nature weake, soone obteneith forgeuenesse. Howbeit, those whiche were so blynded with euill desires, that with a wicked conscience they spake against Christe, turned away the people from him, layed snares for him, and ouer that craftily sought his death, it is nedefull (I saie) that those perishe, because they would not bee saued.

Iesus cried and saied: he that beleueth on me, beleueth not on me, but on him that sente me: and he that seeth me, seeth hym that sent me. I am cum a lyght into the worlde, that whosoever beleueth on me, should not abide in darkenesse. The text.

In other tyme againe, Iesus goyng abrode in the sight of the Jewes, now when their fury ought to haue been well appeased, the more to moue them all to beleue, & to leaue them no excuse at al that through their owne wilful malice would perishe, declaring what great profite should cum to the y^e beleued, & how great destruction to the y^e did perishe in their vnbelefe, Iesus (I saie) cryed & saied: al you do professe y^e ye beleue on God. But forasmuch than as I am cum from God, noz saie oz doe any thyng, vnlesse he beeyng the auctour, whosoever beleueth on me, beleueth not on me, y^e do nothyng of my self, but on hym that sent me into the worlde. The worlde is full of darkenesse, of errour and synnes. And therefore did I descende into the worlde from my father, that is the fountayne of all light, as a beame from the sunne: that errors beeyng remoued, and synnes taken away, I should be the light of the worlde.

Truely by fayth are the eyes of the blynde opened, that they maye see lyghte, and no more fall in darkenesse. All my doctrine, miracles, and what thyng soeuer I haue doen oz shall do, to this hath respect, that he whiche beleueth on me, and putteth his whole affiaunce in me, doeth not abyde in darkenesse: but beeyng lightened with knowledge of trueth, & purged from all sinnes of the olde life, may through leadyng of the light, and by godlinesse of the ghospel, procede to euerlastyng lyfe.

¶ And if any man heare my woordes and beleue not, I iudge him not: for I came not to iudge y^e worlde, but to saue the worlde. He y^e refuseth me, & receyuech not my woordes, hath one y^e iudgeth him. The worde that I haue spoken, the same shall iudge him in y^e last daie. The text.

But if a man heare my woordes and obey them not, that hearyng doeth so not profite him, y^e for his vnbelefe he shall haue a more sozpy ende: not that I shall iudge him. For I came not to condemne the worlde for the sinfull enozmities therof, but to saue it, beeyng once purged by fayth. But neither yet shall y^e man escape terrible iudgemente, whiche when he hath hearde my woordes, casteth the awaye & contemneth the. Aterly at this present, I omitte nothyng, wherby I may drawe al folke to eternal saluacio, noz any mā shall be losse through my faulte. But whosoever shall contemne saluacion, when it is offered hym, this selfe said worde whiche I nowe speake, shall condemne hym: & shall in the laste daie rebuke him, because he did perishe through his owne wilful malice. I (for my parte) haue inuited men with promysing them rewarde, I haue

The paraphrase of Erasmus vpon

haue feared the by threatenyng the with punisshementes, I haue allured them with benefites, I haue prouoked them with miracles: I repell no bodie from saluation, I set open a ready waie for euery man and woman to life. what excuse therfore in the laste daye shall he pretende, that beyng so many wayes prouoked to beleefe, doeth continue still in his blindnesse?

The text. For I haue not spoken of my self, but the father whiche sent me, he gaue me a commaundement, what I should saye, and what I should speake. And I knowe þ his commaundement is lyfe euerlastyng: whatsoeuer I speake therfore, euen as þ father bad me so I speake,

If ye be whippers of God (as ye thinke your selves to be) in case ye haue the lawe in reuerence, ye cannot contemne my woordes. For I do not speke of myne owne heade, as they be wount to do, whiche do seine what they liste to their owne praise & aduantage, nor I do not teache thynges repugnaunt to the law, but I do perfourme in dede, those thynges which the law did shadow in figures, & propheted should cum. Furthermore, my father who is the autout of the law, and from whom I came hither, hath prescribed me what I shall say and do. Therfore consideryng that I do obey his commaundementes in al thynges, how can ye honour him, when as ye do contemne his ambassadour? And truly, the thyng whiche he hath geuen me in commaundement, he hath onely comaunded it of loue towards you, þ you through belcuyng þ thynges whiche I shewe vnto you, maye obtayne euerlastyng life. Lyke as my father thirsteth the saluation of all & seeketh no man's damnacion: so verily do I desire to haue all saued, and will suffre none to perishe, as much as in me lieth verily. Therfore because I am well assured that whatsoeuer he hath willed me to saye, doeth pertyne to your saluation, therfore doe I leaue naught vnspoken þ he hath assigned me to saye vnto you. As touchyng this good will of God the father towards you, and myne also, whiche thoroughly agreeth with my fathers will and minde, see there be no defaulte on your behalfe, wilfully seeking your owne damnaciō, whē as ye maye attayne to eternal saluaciō.

The. xlii. Chapter.

The text. Before the feast of Easter when Iesus knewe that his houre was cum that he should departe out of this worlde vnto the father, when he loued his whiche wer in the worlde, vnto the ende he loued them.



Our Lorde Iesus, did with these kinde of woordes, exhort the wicked people to prouide their owne saluaciō and to leaue their vngyracions purpose, considering he had least nothyng vnassayed whereby they might be recovered and brought to a better minde & emendement. Now then was no moze a do, but to enstruete his disciples (whom he had specially chosen, whom he should shortly leaue behinde him, & whome he knewe would be muche discumfited with the death of their maister) against the stoyne that was imminente and nye at hand, & thoroughly to pull out

out of theyr myndes those pestilences whiche corrupteth the sinceritie of the ghospell, y is to saie, enuye, hatred, pryde, ambition, and grasse in theim affections contrary to these, declaring therein the tokens of perfit charitie, whose example & steppes they should folowe in louing eche other mutually, shewing also the maner of suche mekenesse and humilitie as hath not been hearde of, whereby one should preuente an other semblably with mutuall benefites. Therfore the daye before Easter whiche the Hebrewes (as was sayed before) did call Pphase, that is to saie, a passeouer, forasmuche as our Lord Iesus fro whom nothyng was hid, knewe the tyme now to bee at hande, when as hymselfe, aunsweryng to the name of that feastfull daye, should passe out of this worlde, and go againe to his father, fro whence he came: seeing he had alwaies loued his Apostles, who he had specially chosen to hymself as his familiars and frendes, which should not yet depart out of the worlde, but should haue a great and long battaill with the worlde, he did declare his continuall loue and charitie towardes theim. Neyther the stozme of his death, beeyng nowe at hande did put awaye the zeale and affection whiche he bare towardes theim, but at his verye departyng from theim he did specially shewe tokens of a certain rare loue, not y he had sayntly loued the before, but because those thynges whiche he should printe into their myndes, at his goyng from theim, myght moze deeply remayne in memozie.

¶ And when supper was ended, after that the deuill had put in the harte of Judas Iscarioth Simons sonne to betray hym, Iesus knowyng y the father had geuen al thynges into his handes, & that he was cum from God, and went to God, he rose from suppe and layed aside his upper garments, & when he had taken a towell, he girded himself: After that he powred water into a basin, and began to washe the disciples feete, and to wipe them with the towell wherewith he was girded. The text.

Therfore after that laste and mysticall supper was prepared, in the whiche the holy memoriall of his bodye and bloude being geuen, he leaft vnto vs by way of couenaunte a continual remembraunce of himselfe, and purposed to make a league of frendship that should neuer by any meanes dye betwene vs, although he knewe well inough that Judas Iscarioth by the suggestion of the deuill, already went about to betraye him, y he might be taken of the Jewes: whiche mynde of Judas, the pestilence of couetousnesse had so possessed, that he coude not be called backe from his vnglacious wicked dede, for all the great gentlenesse & mildenesse of his maister towardes him: and seying Iesus knewe also y his father would suffer none of those thynges to perithe whiche he had deliuered him to kepe, & was well assured that himselfe should shortly goe to his father, fro whence he came, yet because he would utterly pull oute of his disciples mindes, all ambitious desire, he riseth fro supper, meat beeyng already set vpon the table, & laiyng asyde his upper garments, whereby he myght in euery condicion shewe the similitude of a seruaunt, he tooke a towell and girded himselfe wth it, furthwith he himselfe powred water into the basin, and takyng vpon him the moste vile & abiect office after the worldes estimation, he began to washe his disciples feete. The Hebrewes in dede did accustomedly bestow this maner of seruite vpon their guests & frendes, but yet this thyng that Christ did was not onely an example of perfit humblenesse, but also had in it a figure of a mysticall meanyng: that is to saie, how that they

whiche

The paraphrase of Erasmus vpon

which should prepare themselves to the office of preaching the gospel, and would be partakers of the table of the Lorde, ought to be moſte pure fro all earthlie affections, notwithstanding none should attaine this puritie, vnlesse our Lorde Iesus with his goodnesse should wipe awaye all the filthinesse of our infirmitie, who onely was without all spot, and who also beyng very mā was after ſuche a ſorte conuerſant among men, that he trained forth þ whole course of his life without any spot of carnalitie.

¶ Then came he to Simon Peter, and Peter ſaid vnto him: Lorde doeſt thou waſhe my feete? Iesus answered and ſayd vnto hym: what I do, thou woteſt not now, but thou ſhalt knowe hereafter. Peter ſayeth vnto hym: Thou ſhalt neuer waſhe my feete. Iesus answered hym: if I waſhe thee not, thou haſt no parte with me.

Therefore when the lorde of al thynges þ are in heauen & earth, knowyng all thynges before, and hauyng all thinges geuen him of his father, in his apparell being girded after a ſorte of v ſeruaunt, naked and carryng the baſin, came to Simon Peter, and kneled before hym to waſhe his feete, Peter was horribly aſcared at this rare and ſtraunge example of humilitie, of þ one ſide knowledgyng his owne infirmitie, on the other ſide coſideryng the maieſtie of the Lorde, which he had ſumwhat perceiued by his miracles, and meruelouſe doctrine, although he had not yet fully knowe him to be God, nor as yet ſcene hym riſe again, neyther aſcende into heauen, ſitte on the right hande of the father, nor wurſhipped throughe the whole world, with godly honours: but this thyng being knowne after, did the moze commend his example of ſo notable humilitie. Peter therefore refuſing to be waſhed of his maſter vpon theſelfe ſame conſideracion that Iohn baptiſt was lothe to take vpon him to baptiſe Chriſte, ſayd: Lorde what a thyng is this whiche thou goeſt about: wilt thou waſhe my feete? I knowe who I am, and who thou art: and furthwith to Peters refuſall, Iesus answered. Suffer me to do that thyng whiche I do, for it is no trifſe, nor doen in vaine: thou doeſt not yet vnderſtand what this thing meaneth, but hereafter thou ſhalt. And then thou ſhalt well perceiue þ thyng whiche I do, to haue been needefull for thee. Peter was not ſtrayed with this manner of aunſwere, becauſe he vnderſtoode it not, but made a further deniall, ſayng: I will neuer ſuffer ſo great a man as thou arte, to waſhe ſuch an ones feete as I am. But our Lorde to put awaye this earneſt refuſall, although he came of loue, as it were, to dyue out one nayle w an other, by threteninges forced Peter to conſent, ſecyng he was not otherwiſe eaſie to be taught as yet, ſayng: Peter why doeſt thou ſtrpye with me? If I waſhe thee not, þ canſt not be partaker with me. Epyther thou ſhalte be waſhed, or thou ſhalt be remoued from the felowſhip of my boozde and league. He muſte be pure and cleane, whom I wille admit into my cumpainy. And Iesus ſpake this, not of waſhyng the feete of the bodie, but concerning the ſolowynge of his ſo notable humilitie, and puriſſe of mynde, whiche ought to bee excellent in thoſe perſones that profeſſe the doctrine of the ghoſpel, and take vpon them the cure of Chriſtes flocke.

Lorde doeſt
thou waſhe
my feete:

If I waſhe
thee not, þ
haſt no part
with me.

The text.

¶ Simon Peter ſaith vnto hym: Lord not my feete onely, but alſo the handes and the head. Iesus ſayeth vnto hym: He that is waſhed, ne deth not ſaue to waſhe his ſere, but is cleane euery wherre. And ye are cleane, but not all. For he knewe who it was þ ſhould betray hym. Therefore he ſaid, ye are not all cleane.

And

And although Peter that loued the Lorde feruently, vnderstoode not than what Iesus saynges meante, yet because it is greuouse to a louer to heare any mencion made of diuorcement or departure, as soone as he heard that he should be seporate from the coumpanie of him who he entierly loued, sodainly he became moze vehement in admitting hym to washe his feete the he was before in refusyng the same, and sayed: Lorde rather then I would be putte from thee, I doe not onely suffre thee to washe my feete (seyng it pleaseth thee so to do) but also my handes and my heade. To this the Lorde aunswered, he that is once washed, hath no nede to bee washed agayne, for the reste of his bodye beyng cleane, there remayneth nothyng to be washed, but his feete: which estones by treadyng on the grounde, gathereth sum filthinesse.

Truely our Lorde Iesus did signifie by this parable that it is not sufficient for him that is a preacher of y^e ghospel to haue that comon puritie which baptisme and the profession of Christes sayth geueth to al folkes, except his feete, that is to saye, the affections of his mynde, be often purged from all impuritie of this worlde, from the whiche neuerthelesse no man can be pure, vntlesse he studie to washe awape many tymes through the mercie of Christe, the infection that he hath taken by the cumpany of men.

Therefore (sayeth he) I will not washe agayne the reste of your bodye but onely your feete, for ye be cleane: but not euery one of you. In this exceptior our lorde Iesus did touche the conscience of Judas Iscariot, for he knew well inough who should betraye hym to the Iewes. The gentlenesse of Iesus was so greate that although he knewe hym, yet would he not betraye hym to other, nor reiect him from hauyng his feeie washed, neyther would he put him backe fro his holy Supper, nor yet from the communion of his bodye & bloud: he doeth onely touche his conscience who knewe himself wellinough, y^e he might repente and emende hymselfe, after he should perceiue that he was not vnknewen to the Lorde, whom he was determined to betraye. Therfoze was he the cause why Iesus saied, verily ye are cleane, but not all.

So after he had washed their feete, and receyued his clothes, and was set downe, he saied vnto them agayne: Wote ye what I haue doen to you, ye cal me maister and Lorde, and ye say well, for so am I. If I then your Lorde and maister haue washed your feete, ye also ought to washe one an others feete. For I haue geuen you an example that you should doe as I haue doen to you. Verily verily I sai vnto you, the seruaunt is not greater then his maister, neyther the messenger greater then he that sent hym. Yf ye vnderstande these thynges, happy are ye if ye doe them. I speake not of you all, I knowe who I haue chosen, but that the scripture maye be fulfilled, he y^e eateth bread with me, hath liue vp his hele against me. Now tell I you before it cum, that when it is cum to passe, ye might beleue that I am he. The text.

When Iesus had finished this kinde of seruice towardes his twelue Apostles, he put on agayne his garmentes, and sate downe to suppe with the; but in y^e meane while he doeth once again putte into their mindes the example of lowelines which he had shewed the, lest they should forget y^e thing whiche was necessary for them, for he sayeth: Do ye not vnderstande what is ment by that I haue washed al your feete: ye call me maister and lorde, and there is good cause why ye should so doe, for doubtlesse I am the same that ye call me: and seyng I haue washed your feete, that am in very dede your maister and lorde, you that are brethren and seruantes together, shall myche lesse grudge eche one

The paraphrase of Erasmus vpon

For I haue geuen you an example, one to serue an other continually. For I am so farre aboue you haue therfore geuen you this example, that you shoulde not be lothe to doe the lyke among you that be felowes whiche I haue doen to my disciples and seruauntes, and that one brother, should be ashamed to take vpon him the pryde of a tyrant ouer his brother and likewise a seruaunt ouer his companion, seeing I that maye worthly take vpon me the preeminence of this dignitie, haue humbled my selfe to walke your fecte. Neyther is there cause why any man should say, the thyng that I do is toyle, abiect and seruile. The greater a man is, the moze it behoueth him to humble hymselfe. The pestilence of ambition doeth crepe in, euen among euangelicali vertues. When ye shall doe myzacles throughe my name, when ye shall prophetic, than ought ye chiefly to remember that thyng whiche I haue doen this daye vnto you: ye maye not defende the auctoritie of the ghospel with high lookes, with pryde, nor with violence, by other meanes shall that be attayned. That thyng verily can not be denyed, whiche is certainly knowen by naturall reason, that is to saye, howe there is no seruaunt greater then his maister, nor the messenger that is sente to doe any other mans busynesse is greater then he that sendeth hym: ye knowe me to be your maister, and hereafter ye shall knowe it better: ye are my messengers and I am the authour of your message. Therefore it were a shame for you to be puffed vp with pryde, or to be fierce and cruel against the flocke that is committed vnto you, or also among your selves, considering ye haue found me so meke and curteous a lord and mayster. Because nowe ye vnderstand this, if ye doe it hereafter, ye shall be blessed after my doctrine whiche I so often repeate vnto you, least it should any way be forgotten. But all you shall not obtain this blessing. In dede I haue chosen you al to the honourable rounth and office of an apostle. But all you shall not aunswere to the worthynesse of this office. Blessed shall they be whiche shall vse the Apostles office after myne example. But there is among you that shall so litle folowe this myne example toward his brethren and companions (with whō he hath heretofore been felowe like) that he shall lift vp his heade agaynste me, whiche am so greate a Lord and such a maister. But it was long agon prophesied in the Psalm, that this thing should be, where as it is thus saied: he that shall eate my bread, shall lyfte vp his hele agaynste me. I do nowe shewe you before it cumme to passe, that this thyng shall bee, because when ye shall see that doen which scripture hath spoken of before, ye maye beleue that I am he of whom it hath prophesied, and that nothyng is doen againste me by chaunce or aduenture, but all this matter is moderate accordyng to gods determination. And like as he that foloweth mine example is happie: so shall he be unhappie (whosoever he be) that had rather folow that trayters doyng than myne. For he shall haue in time to cum many folowers of his naughtynesse, whiche shall set moze by money then by the glozie of my name: & pretending the honour of the Apostles name shall traiterously misuse y office of an Apostle, & shall deface thapostles office.

Now I tel
you before
it cum.

The texte

Verily, verily I saye vnto you: He that receiueth whomsoever I sende, receiueth me, and he that receiueth me, receiueth hym that sent me.

But the greater the dignitie of this office is, so muche the greuouser is the faulte to abuse the honour of that profession thowoe plaining the traytors: for this I tell you assuredly, whosoever receyuet hym that I sende, receyuet

ceyueth me, and whosoever receyueth me, receyueth hym that sent me: for as I beynge my fathers messenger, do nothyng but accordyng to his will, so you that bee my messengers and Apostles, yf you saythfully put in execution the thyng that I haue commaunded you, shall be so receyued of all godly folkes, as though I spake in you, lyke as my father speaketh in me: who teacheth none other thyng but that whiche he hath limited.

¶ When Iesus had thus sayed, he was troubled in the spirite, and testified and said: **The text.**
Verily verily I saye vnto you, that one of you shall betray me. Then the disciples looked one on another doubting of whom he spake. There was one of Iesus disciples, whiche leaned on hym (euen he whom Iesus loued.) So hym beckened. Symon Peter therefore, that he should aske who it was, of whom he spake. He then whē he leaned on Iesus brake sayed vnto hym: Lorde who is it? Iesus answered: He it is to whom I geue a soppe. And he wetted the breade and gaue it to Judas Iscariot Symons sonne. And after the soppe, Satan entred into hym.

¶ When Iesus comfortyng his Apostles myndes had spoken these wordes, furthwith because he would make them the more afrayed to folowe the traytours example, and to the entente he would more vehemently prouoke the traytoure to amende, he was troubled in spirite as one greuouly vexed for the destruction of him whiche thowge his owne malice, went aboute to procure to himselfe euermolting death: and doeth againe witnesse euen by othe, that the thyng whiche he spake befoze shall verily come to passe. Forsothe, I tell you yet once againe (saith he) that one of you, whiche beynge but a fewe, doeth here sit downe with me at one table, shall betray me. This saying so often repeted did awake the disciples myndes, whiche els had ben full heuy and pensyue for the foresaid departure of their Maister. And euery mans conscience (sauiug Judas) did comforte hymselfe, because onely one was noted to bee the betrayer. But this addicion (of you) dyd trouble them, neyther dyd they doubt but the thyng should at some tyme come to passe whiche our Lorde sayed should be, and yet no man could suspecte of an other so detestable a dede, forasmuche as they thought all other to be of theyr mynde, sauiug that euery man mistrusted the fragilitie of mans nature. Onely Judas knowyng himselfe gylty, neyther shynketh thereat, nor was ashamed, nor yet dreadfull to be presente at that holy repaste: and besydes that in the meane while coulde abyde the syght of his maister, to whom he knewe the whole purpose of his mynde to bee manifestly knowen. So pestilent a thyng was couetousnes, and so it lyked hym to abuse the gentleness of his maister, beynge already well knowen vnto him. Therefore the reste of the disciples beynge heuy and carefull, did beholde one another, to see yf they coulde perceyue any token by countenance by whom Iesus had spoken this: as they whiche (without doubt) would furthwith haue been fierce against him that had determined so wicked a dede. Here truly was Symon Peters mynde set on fyre, who loued our Lorde no man more, but hit herto (for more parte) the boldnes which he had by reason of his loue towarde his maister, had euill successe. He had heard our Lorde saye befoze: Go backe from me Satan, thou sauest not those thinges that appertayne to God: and euen now he hearde hym saye. Thou shalt haue no parte with me. Therefore when Peter dyd greatly desyre to be deliuered from this doubtfull care, and to knowe assuredly who he was that went about so great a mischief, as one that would not haue suffred hym to haue sitte among them at that feaste, yet durst not he himselfe be buisy to aske Iesus who was

One of you
shall betray
me.

The paraphrase of Erasmus vpon

that traytour, whom he aduertised them of: but he beckened to a certayne disciple to demaunde of Iesus, who was the man he spake of: which disciple the Lorde loued intierly, and vsed familiarly and at that same tyme he leane'd vpon the lordes breste, by reason of which kynde deahng and familiar handling of hym, the manne dyd mourne, and was halfe dead because the lordes death was at hande: but the Lorde dyd comfote and recreate hym.

Therefore that disciple as he was then leanyng vpon Iesus breste, sayed secretly vnto him: Lord who is he that shall dare enterpryse suche a mischeuous dede: Iesus aunswereth hym saying: He it is to whome I shall geue a dypte soppe. And when he had dipped the breade in the brothe, he gaue the soppe to Judas Iscarioth, Simons sonne. The vnhappy traitour was neyther ashamed therewithall, nor went about to amende hymselfe, but with a shamelesse countenance setting at nought the Lordes knoweledge, and despising his great gentylness, he tooke a token of frendshyp at the Lordes hande, whom he would anon after betray for a litle money. And after he had receyued that litle mozell, the deuill did fully possesse his minde, and of a wicked man, made hym incurable.

The text. ¶ Then said Iesus vnto him. That thou doest doe quickly. That wist no man at the table for what intent he spake vnto him. Some of them thought because Judas had the bag, that Iesus had sayed vnto him, by those thynges that we haue nere of againste the feaste, or that he shoulde geue some thyng to the poore. Assone then as he had receyued the soppe, he went immediatly out, and it was night.

Nowe when Iesus sawe that the purposed malyce of Judas woulde neyther be chaunged with shame nor feare: for he was almoste bewrayed already, and should haue been in daungier, if Iesus had disclosed hym: he therefore sent hym awaye from the feast, and suffred hym to doe that vngregarious dede, whiche he already had committed in full wyll, and purpose of mynde. The thyng which thou goest about (saith he) do it quickly. Judas knowing hymselfe gilty, dyd onely vnderstand that saying: none of the rest that sate at the table, perceyued wherfore Iesus had spoken this. For as god does is nothyng mistrustfull, none of them coulde suspecte this, that he to whom Iesus had shewed so many tokens of loue, whom he semed in a manner to preferre before y rest, in that he had the keepyng of his money, who also sate right nere vnto hym, in that feaste, to whom euen now our Lord gaue a dypped soppe: no man (I saye) dyd mistruste that he durste enterpryse so haynous a dede, as to betraye hym to death. And whereas Iesus had said, the thyng whiche thou doest, doe it quickly: some, because they knewe Judas kepte the purse, dyd take it that the Lorde had admonished hym to bye some suche thynges as should be nedefull to the solemnisation of that feastefull day, or that he should distribute some what to the poore.

What he should geue some what to y poore. For Iesus was often wounte to commaunde hym to doe this, thereby instructyng and prouokyng vs to be liberall to poore folke. When Judas had receyued the soppe, and made as though he had not vnderstande the Lordes saying, he wente furthewith out of the parlor, where they supped. For it became not hym to be any longer present in the company of holy folkes, which had geuen hymselfe to the deuill, and shewed hymselfe to Iesus so often incurable. And it was night, a tyme betokenyng his mynde that was blinded with

With the Darkenelle of couetise, whiche should withdrawe hymselfe from the light and make suche haste to doe the worke of the prince of Darkenes, that not so muche as the vndue season of tyme coulde moue him to delay his purposed wicked dede. He lacked no euill will before, but then Iesus had geuen him no power, to the entente that here also it myght bee euidently perceyued, howe that no man could preuaile any thyng against him, excepte he would gyue licence to his vngenerous wyll, to accomplishe in dede that thyng which he had determined in his mynde.

¶ Therfore when he was gone out, Iesus sayd: Nowe is the sonne of man glorified, and God is glorified by him. If God be glorified by him, God shall also glorifie him by hymselfe, and shall strephtwaie glorifie hym. Little children, yet a little while am I with you, ye shall see me, as I sayd vnto the Iewes, whither I go thither can ye not come. Also to you I saye now, a newe commaundment geue I vnto you, that ye loue together as I haue loued you, that euen so ye loue one an other. By this shall all men knowe that ye are my disciples, if ye haue loue one to an other.

When he therfore was departed whiche had made hymselfe vnwoorthy to be in companie, Iesus beganne to speake many thynges to his disciples, whiche should partly comforte and stablyshe theim, and partly arme them against the storme that was at hande: bitterly pryncing in theyr myndes those thynges, whiche at the fyrste being ignorant, and afterward dulled with sorrowe and sleape, they could not fully perceyue, but yet they should afterward vnderstand thesame. And firste of all he shewed his death to be at hand, which although in the iudgemente of the worlde, it should seme full of reproche, yet should it set furth both his fathers glory and his owne. Nowe (sayeth he) this thyng is specially in hande, for the whiche ye haue heard me praye: for nowe the tyme is come that the sonne of manne whiche hath semed hitherto poore, and as an abiecte, should after a newe sorte, become notable among men: and that his fathers glory should lykewyse be set forth by hym. For as he sought not his owne glory, but thorow his infirmite sette forth his fathers glory: so in like manier the father (which is the true fountayne of all true glory) shall glorifie his sonne before men, not by Angells, nor Archangells, nor yet any other creature, but by hymselfe, declaring to the worlde howe the fathers and the sonnes glory is all one, to the entente inenue so maye knowe on euery syde theyr mutuall woorkes: not that they canne winne any thyng by it, but that men by knowyng the glory of them both, myght obteyne true glory. In tyme to come verily he shall thorowly glorifie his sonne in his laste cumming before all the company of heauen, and in the meane while also, he shall furthwith glorifie hym by his owne death (whiche shall be of more force then all mans power) and anon after by his resurrection and ascencion. ¶ herfore my children let not my death discourte you, whiche although it seme to seme for want of strength, yet shall it bee of more power then my lyfe.

Though it shall seme to be shamefull and vyle, yet shall it set forth both my glory and my fathers: yea and though it shall seme an vtter abolishing of me, yet shall it bring saluacion, both to you and to the whole worlde: lette these thynges comforte the heuynesse of your myndes. For it is expedient for you that this mortall bodye of myne bee withdrawen from your sight, and nowe the tyme is euen at hande for it to be doen. In the meane while ble my com-

The paraphrase of Erasmus vpon

A new com-
maundment
gave I vnto
you, & ye
loue toge-
ther.

pauze as one that shall goe shortly from you, and pryncie well in your hertes those thynges that I commaunde you, or els as I haue tolde the Jewes, ye shall seke me in bayne when I am gone hence. for within a while I go away, and that to suche a place whither at this tyme ye cannot folowe me. Therfore now there is no more to do, but take my departure patiently, and fasten well in your myndes both my doctrine and the remembraunce of me. This is the thyng that shall make you happy rather then the sight of this mortall bodye.

There be many preceptes of Moses lawe: I now at my departure commaunde you one, and that a newe precepte, that lyke as I haue loued you, so one of you loue an other: I haue vsed no tyranny againste you, I haue not coveted prayse, or lucre, nor haue gotten any worldly commoditie by you. I haue loued your welthe, yea and that freely, and I haue loued you euen vnto the death, for I will willingly bestowe this life for you: In lyke maner loue you one an other. Other mens disciples are knownen by theyr names, apparel, and by the obseruyng of certayne ordinaunces of menne: ye haue learned none of these thynges. By this only signe menne shall knowe that ye bee my verye disciples in dede, yf ye haue suche mutuall loue among your selues, as I haue effectuously shewed to you all: this is a rare thyng among men, but yet is it the fruite wherby the good tree is knownen.

The texte.

¶ Symon Peter sayd vnto him: Lorde whither goest thou: Iesus answered him: Whither I goe thou canst not folowe me now, but thou shalt folowe me afterwarde. Peter sayd vnto him: Lorde why cannot I folowe the now? I will receyue my life for thy sake. Iesus answered him: Wilt thou receyue thy life for my sake? Verily verily I say vnto thee, the cocke shall not crowe till thou haue denied me thrise.

Peter whiche was all set on fyre with the loue of his maister (although he toke his death greuously) yet because he had sayd vnto hym: goe after me Satan, he durst no more moue and moleste hym, concerning that mattier: but this thyng troubled Peters mynde, who loued him so well, that he coulde haue no leaue to folow hym, when he should departe from his frendes. for it is a great comforte if a man loue one busynedly, to folowe hym in all chaunces where soeuer he shall become. Therfore Peter asketh: Lorde whither goest thou that I may not folowe the? To this Iesus answereth: Thou mayest not presently folow me whither as I go, but hereafter thou shalt. Peter not vnderstandyng as yet to what purpose Iesus spake these wordes, whereas he mente it of his owne death whiche they were not yet able to beare well: Lorde (sayeth he) why maye I not folowe the? what perylls would I refuse for thee, whiche am redy to dye for thee? His loue beyng very earnest in dede, neuerthelesse as yet but worldly, nor thoroughly knowen to hymselfe, caused hym thus to speake beyonde his power. Iesus therfore to thetent he would frame his succellour litle by litle, and vtterly pull out of his disciples mindes confidence in mannes power, lyke as before he had some what remoued and put backe the same, at suche tyme as Peter dyd boldly aduise hym not to dye, and agayne he rebuked the sayd Peter, when he had rashely caste hymselfe into the water, and furthwith beganne to doubt, yea and but a while agoe also he was controlled, for so muche as when he would not haue obeyed hym at suche tyme as he went about to walke his feete: euen so now he is taught not to truste in his owne strength, nor credite his owne assercions, but distrusting hymselfe to depende vpon the helpe of Christe: what sayest thou Peter (sayeth Iesus) howe foute thynges of thy selfe dost thou promise vs to doe?

wylte

wylte thou bestowe thy lyfe for me: nay but very experience shall teache thee howe true the saying is whiche I spake euen nowe, and coulde not be beleued of thee (that is to saye) whither I go thou canste not folowe me, the profe therof is at hande. For this be thou well assured of, that this nyght before the cocke shall crowe (that is to say at the fyrste cocke crowng) thou shalt haue denied me thysse: muche lesse shalt thou be able to saue my lyfe with thynne. ^{Before the cocke crowe &c.} With these wordes our Lorde dyd restrayne Peters stout saying, although it came of great loue, and there withall warned other that in perylls they should not truste in theyr owne strength: but whensoever they brought to passe any suche thyng, they should knowledg it to come of the power & gyfte of God. At these thynges Peter helde his pryncce, as one that was not yet all free from carefulnesse, concernyng the betraying whiche Iesus had made mencion of.

The. xiiii. Chapter.

¶ And he sayd vnto his disciples: let not your herte be troubled, ye beleeue in God, beleeue also in me. In my fathers house are many mansions. If it were not so I would haue tolde you. I goe to prepare a place for you. And if I goe to prepare a place for you, I will come againe and receiue you euen vnto my felicitie, that where I am there may ye bee also, and whither I goe ye knowe, and the way ye knowe. ^{The text.}



When as at this saying (whiche signified that a certayne straunge and outragious tempeste was imminente and hanged ouer them, whiche shoulde also drue Peter that was moste manfully, to so greate erreure that he shoulde thise the same nyght deny the lorde) when as (I saye) the disciples were therewith stricken, euen to the hertes, and after Peters example euery one stood in dreade of himselfe, Iesus being a maister of moste gentlenes, did with moste fayre and pleasaunt wordes comfort his troubled and sorowfull disciples, saying: All these thynges shall be doubtes whiche I haue tolde you of beforeshand. But yet there is no cause why ye should therewith be herteles or dismayed, cruell thynges shall bee dooen againste me, and the like shall after be dooen against you, nor I am not ignoraunte howe greate the infirmitie of mans nature is. But not withstanding if you will put your whole affyaunce in God and me, ye shall not nede to feare any violence of wicked men. Gods almightie, and he alone maye do more than all they that fearely stryuen agaynst vs. And verily euen by Moyses lawe you truste to hym, and in case ye do truly truste to hym, it also behoueth you to trust to me. I through hym and you through me shall haue victorie, yf distrusting your owne proper ayde & defenses, ye wyl fyxe all your affyaunce and hope vpon me. For death it selfe shall be able to dysceyue vs, lyke as ye shall at a time be partakers of afflictions, so shall you be of crowne and glory. I wyl fynde shewe the waye and example howe to fyght and to gette victorie, by me shall boldnes be geuen vnto you, and felowshyppe of glory. Only trust vnto me. Howe than,

The paraphrase of Erasmus upon

In my fa-
thers house
bee many
mansions.
et.

In my fathers house be many dwellinges ready for them that haue victorie: for neyther are rewardes prepared for me alone, neyther shall I eter alone for to be me, but all those that cleaue vnto me by charitie and fayth of the gospel, shall be recompensed severally, and haue euery one his rewarde prepared for hym. For huiles I knowe certaynly that dwelling places were alreadie prepared for you whiche are to receyue you that shall in a while be taken out of the hurly burly of this worlde into the felicitie of euerlastyng lyfe, I would now beforehande haue admonished you. That I doe therfore go before to my father, is to thentent I maye there prepare a place for you also, whome I will not suffre to be dissociate from me.

And now because I knowe it to be certayne that in my fathers kyngdome euery manne hath his mansion in a readinesse for hym, you haue no nede to be carefull of being recompensed, it onely lyeth you vpon hande to fyght manfully. And though I dyd go far a waye to prepare a place for you, yet is there no cause for all that why ye should in the meane while thynke your selfe succourlesse, for I shall come agayne vnto you for to receyue you wholly vnto me, neuer after to departe from me: For than wheresoever I am, there shall you also be: there is no matter why to distrust your cunnyng thither where as I now go to befoze you: and in very dede ye do knowe whither I do go, and the waye thither. By this darke parable our Lorde dyd geue them some litle knowledge that he should go to his father, but none other wyse than by death of the crosse. The thyng that was gone to was worthy to be desired and well liked, but the waye to it was thought worthy to be disliked and not to be beloued. The disciples could not but know this, hearing the Lorde so often speaking thereof, but pensyuenes and obliuionnes made them ignoraunce in the thyng that they knewe.

The text.

¶ Thomas sayeth vnto him: Lorde we knowe not whether thou goest. And howe is it possible for vs to knowe the way? Iesus sayeth vnto him: I am the waye, and the trouth, and the life. No man cometh vnto the father but by me. If ye had knowen me, ye had knowen my father also, and now ye knowe hym, and haue seene hym.

¶ And so therfore Thomas being very desirous to knowe certaynly whyther our Lorde would goe, sayeth: Lorde, when we knowenot whither thou goest howe can we knowe the waye thither, but rather where thou sayest we knowe both, we be in dede ignoraunt in both: with this blunne (although vehement) saying, Thomas dyd in a maner force our Lorde to tell more playnly, whyther he would goe thence: whiche thyng all they dyd (for a space) euen long to know. Of trouth Iesus instructing, framing, and fashioning his, litle by litle, doeth in dede teache the thyng that they witheto knowe: but he doeth it as yet couertly, to thentent that the thing might more depely be fixed in their myndes, whiche they should haue muche a doe and long tyme to learne. That is to saye, that after he had lefte his mortalitie, he should retourne agayne to his father, from whence he came before he was incarnate: but withall he reacheth that the waye vnto the father, is open vnto no man, but by the sonne whiche onely should open the waye to heauen whiche onely should instructe mennes fayth with heauenly knowledge, and shoulde be the onely fountayne of immortallitie: to whome whosoever dyd fyrmely stycke, the same should be without

without feare of death: Thomas (sayeth he) howe happeneth this, that thou deniest the to knowe the way, vntill thou as yett perceiue knowe me not at all: for verely I am the way, the trueth, a life. I sayed euen now y I doe goe againe to my father, and onely doe open for al folke the way vnto him: and because he is come to by dedes fit and seming for god, ye haue the profe of good life in me: and also because no man without me cometh to the father, ye haue learned of me the trueth. And if the feare of death do in the meane time trouble your myndes, knowe well that ye bee sure of immortallitie, forasmuche as I am lyfe: dooe ye onely folowe thither as I goe beefore, beleeue and kepe in mynde that which I haue taught you, hope assuredly for the thing whiche I promyse. If ye aske whither I goe, I goe to my father, if ye desire to knowe the way wherby ye may come thither, I say to you: no man cometh to the father but by me, wherfore you knowe bothe, as well whyther I dooe goe, as what way the iourney lyeth, excepte, (peraduenture) ye bee vtterely ignorant who I am: for verely if ye had knowen me ye had also knowen my father, yea (to say trueth) ye haue already some way knowen my father, whome ye thinke to bee vnknewen vnto you, nor ye haue not onely knowen hym by the determination of the lawe, but ye haue also seen hym doubtlesse. Our lord Iesus dyd with this obscure saying sumdraile aduertise his disciples, that his father of trueth was inuisible, and not only inuisible to the bodily eyes, but also that the mynde of it owne proper nature could not see and perceiue what he is, yet not withstanding but that he had been seen after a sorte in his sonne, as whyle they see hym in his sonne reuoluyng the wyndes and the sea. forcyng deuyls to obey, puttyng awaye with a woorde sickenelles and diseases, were they neuer so incurable, and with a woorde raysyng the dead to lyfe. But the vnlearned Apostles dyd not as yett vnderstande these hye mysteries, and yet for all that euen as though they had in verry dede vnderstande that whiche the Lord spake vnto them, they euen leap and skyp of great affection to see the father: Imaginyng that the father might be seen in suche sorte as they sawe his sonne, suche was theyr simplicitie as yett: albeit neyther sawe they the sonne throughe, whiche beheld hym with bodily eyes alone.

I am the waye of trueth and life.

No man cometh to y father but by me.

Philip sayeth vnto him: lord shewe vs the father, and it sufficeth vs. Iesus sayeth vnto him: haue I been so long tyme with you, and yett hast thou not knowen me: Philip, he that hath seene me, hath seene my father. And howe sayest thou than shewe vs the father: beleeuest thou not that I am in the father and the father in me? The wordes that I speake vnto you, I speake not of my selfe, but the father that dwelleth in me is he that doeth the wordes: beleeue me that I am in the father, and the father in me. So els beleeue me for the wordes sake.

The text.

Philip therfore, beyng more desirouse to learne them the rest, speaketh thus: lord (y he) thou tellest vs that the father is seen of vs, but would God thou wouldest graunt that it myght bee lawfull for vs to see and looke vpon thy father: then wer our desyres satisfied, and we would wishe no more, nor desire ought els. In dede we haue heard muche speakyng of hym, we lacke onely the sight of him. Our lord doth controull and correct Philips request, that was so very rude and foolish, saying: Philip haue I been so long tyme with the, and yett thou knowest me not: It is not the sight of my face that thou knowest me by, but the right vnderstanding of my power, vertue, and trueth maketh the to knowe me.

The paraphrase of Erasmus vpon

He that
hath seen
me, hath
seen the fa-
ther.

This my mightie trueth and true power is not seen with bodily eyes, but the minde and soule seeth it. Therefore when as I am the very Image of my father, in all thinges lyke vnto hym, and that by my dedes and woordes thou oughtest already to haue knowen me, (and verily so haue knowen is to haue seen howe darest thou be so holde, with what countenance sayest thou to me, shewe vs the father: as though he that hath seen me hath not seen my father: I meane not that my father is none other than I, but that betwene vs two is no vnlykenes, or any thyng vncomon as touchyng the higher & our diuine nature. In case thou canst not vnderstande what I saye by naturall reason, he seeth also (I tel you) that beleueth. Thou hast heard me speake, thou hast seen me do miracles, and therein surely thou hast seen and heard of my father: dost thou not yet beleue that by an inseparable copulacion of nature, wyll, and power, my father is in me, and I in my father.

What thyng soeuer I speake, I speake of his mynde: what thyng soeuer I do, I do it after his mynde: I am therefore alwaye in hym (by reason of suche a coniunction of nature and will, as cannot be vnioued and disscuered) and he alwaye in me, speakyng by me: and by me declaryng with miracles, his power. Neyther doe I speake any thyng of my selfe, whiche somethyng he speaketh not by me: neyther do I any thing of my selfe which he by me ioyntly, doeth not worke: howe therefore dost thou separate them that be inseparable: and with senerall syght desirest to see them senerally: beluest thou that the one beyng knowen, the other can be vnknewen: doth the rest of you also yet not beleue that all thynges cummeth of my father whiche are spoken and doen by me: and that there is no seperacion betwixt vs twoo: It had behooued you to haue credited me, so oft teaching this thing, and if ye mistrusted my woordes, yet truly the diuine workes and dedes surmountyng mannes power, ought to haue caused you beleue, that what thyng soeuer procedeth from me is of my father: yf my father hymselfe should speake vnto you, he would speake none other thing than I do: or yf he should worke by hymselfe, he would worke none other thyng than I do worke: we haue one mynde, one wyll, one power, and nature.

The text.

¶ Well, well, I saye vnto you: he that beleueth on me: the worke that I doe, the same shall he do also: and greater workes then these shall he do, because I go vnto my father. And whatsoever ye aske in my name, that wyll I do: that the father maye bee glorified by the sonne. If ye shall aske any thyng in my name I wyll do it. If ye loue me hepe my commaundementes. And I wyl pray the father, and he shall giue you an other comforter that he maye be with you for euer, such the spirit of trouth whom the world cannot receiue because the world seeth hym not, neyther knoweth hym: but you knowe hym, for he dwelleth with you, and shall be in you.

Therefore beleue this, I saye this, haue this surely fixe in your hertes: whiche thing yf you do in dede, the withdrawing of the sight of this bodye, shall be no harme vnto you: ye shall better see me beyng absente with the eyes of fayth: and the same thyng whiche ye nowe see my father do by me, whiche doe fast cleaue vnto hym all maner of wayes, shall I doe by you, if you wyll cleaue to me by fayth and charitie: yea and I shall also more euidently extende forth the myghtie power of my godhead, after that I shall remoue awaye from you this my manhed: yea and moreover whosoeuer doeth ioyne hym selfe to me by true christen fayth (like as I am naturally alwaye ioyned and neuer disscuered from the companie of my father) the same person shall also doe greater

greater thynges, than I do, so often as the glory of God requirerh a miracle. For as my father worketh now by me, so shall I worke by you.

And because it is so expedient for the saluacion of manne that I doe go a-
gayne to my father, ye shall succede me, and by cource enter into my rouine,
concernyng the ministracion of the gospell. For this thyng shall onely bee
doen but what thyng soeuer els ye shall aske of my father in my name whiche
shall appertayne vnto the prayse & glory of my fathers name and myne, that
same shall I do: to the ende that by you also I may be glorified among men,
as my father hath been hitherto glorified by his sonne. Let not my departtue
therfore trouble you, whiche shall tourne to your great comoditie and pre-
ferment. Than moste of all shall I be your ayde in all assayes and purpo-
ses, whiche make for true health, when as I shall take awaye from you this
silly body. Only aske the thing that you couete, my father shall heare your de-
sires, and I beeyng a continuall presente aduocate vnto him, wyll bring to
passe that whatsoeuer ye shall aske, shall be obeyned: for as he denieth me no-
thing, whiche do no maner of thyng that redoundeth not to his glory: so will
I deny you nothyng, so long as ye do that whiche shall set forth the honour of
my name. For sooth my spirite shall put into your myndes what you ought to
aske. Thus to be greued with my goyng hence, is no proue of christen charitie,
for so men are dismayed when a frende remoueth whome they shall soone after
forget. If ye loue me truly, as I do loue my father, declare your charitie to-
wardes me in very dede: ye shall soothly and certainly declare it, yf ye do kepe
my commaundementes. So shall it come to passe that as my father loueth me
and denieth me nothing, I likewise shall he also loue you, obeying my pre-
ceptes, which bee the very commaundementes of my father. Thus it is nede-
full for the saluacion of the worlde, that I do absente my selfe from you.

And yet goyng awaye I wyll not leaue you desolate, and altogether with-
out comforte, but rather yf ye abyde firmly in my loue, & kepe my commaun-
dementes, I shall obteyne of my father by prayer after my returne againe vn-
to hym, that he which denieth me nothyng, shall sende you an other comforter:
whiche after he be once sente, shall not goe awaye from you, as I nowe doe,
concernyng this maner of corporall presence. I am pulled awaye from you,
but he shall continue with you for euer. He shall bee the spirite of me, and
my father, whiche shall make you of carnall folke spirituall: and he shall
tourne this worldely affection whiche ye nowe beare towardes me into an
heavenly loue: he shall also with secreete inspiracions put in you the trueth of
all thynges, whiche ye nowe vnderstande as it were but by a dreame and
through a cloude. This speciall pledge of me shall be peculiar and propre
vnto you. For I haue all this whyle exhibite my selfe generally and in
common to euill and good: lest any myght make excuse that he was not
inuited to saluacion. But this worlde whiche couereth muche, and gapeh for
goodes that bee of the worlde, and deceitfull, cannot receyue that spirite, be-
cause he is heavenly and true. And why can it not? because it hath grosse eyes
whiche desireth and loueth not but grosse and earthly thynges: it seeth not
hym nor knoweth hym: for he without noyse beeyng all whyspered and still,
casteth in hymselfe to the secreete senses of the mynde, yf he fynde any where a
conueniente place to rest in. But truly you in case that the delusions and de-
ceitfull thynges of this worlde beeyng despyed, ye wyll folowe thynges that

What
soeuer ye
aske in my
name, &c.

The paraphrase of Erasmus vpon

be good in dede, and liue well: you (I saye) shall then knowe hym, because he will not onely come vnto you, as I am come, one that may be seen, but he shall also abyde continually with you: nor he shall not in suche sorte be conuersant among you as the aduocate is with his client, but he shall inhabite hymselfe in the secret inner partes of your soules: & shall ioine hymselfe as it were glided to your spirite, that he maye become one spirite in all folkes: and because he shall be as it were byed and planted in your hertes, he shall accompanie & assaile you in all thynges, and the meane tyme shall not bee long ere this comforter that shall be in the steade of me, and my vicegerent, shall come vnto you. Wherefore there is no cause why your hertes should be discomforted or afterde, good children, whom I haue perfectly begotten, and somewhat framed with the heavenly doctrine of gods woorde, and do nourishe you being as yet but vnperfite, and not fully taught but ill ye growe vnto the strength of the gospell.

The text. ¶ I will not leaue you comfortles, but will come to you: yet a litle while, and the world seeth me no more, but ye see me. For I liue and ye shall liue. What daye shall ye knowe that I am in my father and you in me, and I in you. He that hath my commandementes and keepeth them, the same is he that loueth me. And he that loueth me shall be loued of my father: and I will loue hym and will shewe myne owne selfe to hym.

Although I go hence for a time, and shall no longer lyue a man with menne, yet will I not leaue you in the meane tyme fatherlesse, and without comfortable succour at my hande: for I will come to you agayne, before I returne to my father: and I will shewe my selfe before your eyes and be seen of you with a very body in dede, but than not mortall, to the entente that I may aduance and bryng you from loue of the fleshe, to the spirite: for it wer no great matter yf I should geue this my body to you alwaye to looke thereupon, because euen the wicked doe also beholde it to theyr damnacion: within a while therefore I shall be out of the worldes sight: for death and the graue shall take me a waye fro the sight of worldly folkes. Neuerthelesse I will see you againe, and presente my selfe vnto you alyue, for this kinde of death shall not alienate vs in sundre, nor kepe me out of your sight, for I shall lyue agayne, yea after that I bee deade: and I shall not onely lyue, but therewithall bryng to you lyfe euerlastyng: and notwithstanding the tyme of myne absence, I being alyue shall fynde you alyue, and I will so spende my life for you, that you shall be in health and safegarde. Then shall you vnderstande more fully that as nothing can pull my father from me, nor me from my father, so am I bothe to you, and you agayne to me, ioined by mutuall charitie togyther, that death can not disioine vs, let your onely care be, that by your owne faulte ye be not vncoupled and let loose. The obseruyng of my commandementes shall try true charitie: not he loueth not in herte, that neglecteth the preceptes of his Lorde. It is not sufficient to haue accepted my commandementes, vnesse a manne teryne them in mynde. Nor it is not inough to remembre them, excepte they be kept: he that doth accomplishe and kepe these, is he that truly loueth me. For to bee tormented in mynde for my departure, is no prouise of very trewe loue. I that truly do loue my father, do kepe all his commandementes, and will kepe them vnto death of the crosse. And there is no cause why my commandementes of sufferynge iniury patiently, of bearyng the crosse quietly, shoulde muche put you in feare, as seuer and greuous commandementes: and why: for charitie shall sweeten and make them all easy, and there shall not

lacke comforte at my hande, for surely whoso loueth me he shalbe both loued of my father, and I also wyll loue hym, and neuer leaue hym succourles, but wyll see him againe, and will openly shewe my selfe vnto hym to be loked vpon: to make it more certayne that I do not vterly perishe by suffering death of the crosse. Nowe I geue my selfe to be seene of all folke, but than no man shall see me, except he abide constantly in frendeshyppe. Of trueth our Lord Iesus spake these thynges sumwhat darkely, not onely signifying that he beeyng reuiued agayne would often after his death come among his frendes to be seene, but that he would also by the holy ghost his spirite, secretly place and wynde himselfe into theyr myndes, and that fynally he would come in the glory of his father, in the open sight of all folke.

¶ Judas saith vnto him, not Judas Iscariot: leaue what is done that thou wilt shew thy selfe vnto vs and not vnto the worlde? Iesus answered and sayd: if a manne loue me The text. he will kepe my saynges, and my father wil loue him, and we will come vnto him and dwell with him. He that loueth me not, keperh not my saynges. And the worlde which ye heare is not mine, but the farthes whiche sent me. These thinges haue I spoken vnto you beeyng yet present with you, but the comforter which is the holy ghost whome my father will send in my name, he shall teache you all thinges and bring all thinges to your remembrance whatsoeuer I haue sayed vnto you. Peace I leaue with you: my peace I geue vnto you. Not as the worlde geueth geue I vnto you. Let not your hertes be troubled, neyther feare: ye haue heard how I sayd vnto you. I goe and I come againe vnto you: if ye loued me, ye woulde vterly reioyce because I sayed: I goe vnto the father. For the father is greater than I.

Nowe than where as Judas, not he verily that is called Iscariot whiche was absent at this sermon, but the other Judas, whose surname was Leb- beus, did not fully vnderstande our lordes saying: but beeyng throughe sorrowe and feare very sore troubled, did suppose that our Lord should in suche wyse appere to his frendes, as terrible spirites & phantastical sightes, shewe themselves many tymes in the darkenes of the nyght: or as certayne visions appere in dreames rather to the feare of men, then to mennes comforte. This Judas therfore saith: Lord what hath chaunced that when nowe thou maiest be seene of all folke, thou shalt not than appere to the worlde, but onely to vs?

And howe canste thou be one that may be seene of vs yf thou be suche one as other cannot see: but Iesus because he knewe that his disciples were not yet able to vnderstande the myserie howe that the same bodye, whiche had been dead and buryed, but nowe made spirituall, and able to doe as it list, should ryse agayne: Iesus I saye, knowing this, dyd not playnly answer to the thyng that was asked, but turned his saying to that thyng whiche was more necessary to bee imprinted in theyr heartes, where by they should nowe bee prepared spirituallly to haue his presence: for as muche as that presence whiche should be exhibited vnto them after his resurrection, coulde not long endure with them. Therefore Iesus sayed: I wyll not presente my selfe to the worlde, because it loueth me not, neyther doth it kepe my commaundementes. If one loue me truly he wyll not testifie his loue with sorrowe, but by keeping my commaundementes, and hym wyll I loue semblably: and whom I shall loue, hym wyll my father loue, and we shall neuer bee pulled awaye from hym: nor I wyll not onely see hym agayne that hath my commaundementes in remembrance, but therewithall my father and I wyll by the spirite, which is common to vs both, come vnto him: and we will not only come, forthwith

The paraphrase of Erasmus vpon

to departe agayne, but we will dwell with him, a neuer go awaye from him. That which is doen after the spirite is both perpetuall and effectuall: bodily ioyning together must nedes haue an ende, euen forbecause ye should sette at naught transitoꝝ thynges, and inure your selves to loue eternall thynges: and where ye as yet cannot come to vs, we will come to you inuisible, but effectually to dwell in the temple of your heries. We be three in dede, but so ioyned and connerete together, that he whiche loueth one, muste loue all: and he that hath one of vs lacketh none of vs. Only on your behalfe let charitie be present, and that conuenaunte kepte, whiche I made with you of late. That shall so couple you and vs together, that neyther tyme nor death can vncouple vs. If membes maye be disseuered from the heade, we maye be disseuered. There be many which boast themselves to loue God the father, and seme to obserue the commaundementes of the lawe, but none doeth truely loue God, yf he hate and contemne his sonne: and he verely contemneth the sonne, whosoever kepeth not my commaundemente, whosoever neglecteth my preceptes, he neglecteth withall the preceptes of God: for in good sooth the thyng that I haue taught you, is not so my peculiar doctrine that the same is not my fathers: but is rather my fathers than myne, from whome commeth whatsoeuer I can or doe teache, doynge nothyng but by his authoritie from whom I was sent into the worlde, to teache these matters whiche I doe teache. But nowe these thynges haue I spoken accordyng to your capacitie, as yet a mortall manne, beeyng conuersaunte among mortall menne: soone hereafter I wyll repayre to see you agayne, for certayne dayes space: and beeyng immortall, wyll kepe company with menne mortall, to the entent I may comforte, teache, and geue you my counsell.

Neither is it vnawares to me that ye shall not fully vnderstande these thynges, whiche I nowe speake, and shall speake anon after my death, because ye be yet styll carnall and rude: notwithstanding they are not spoken all in vaine, for after that I shall take away this body from you, an other comforter shall come to you, yf ye aske hym (of God) in my name: a comforter (I saye) not bodily as ye see me to be, but that holy spirite which doeth sanctifie spirites and myndes, whome my father shall sende you in my roume yf you require hym in my name: Ye shall not after this, nede my corporall prelesce, whiche for a season was geuen in consideration of mens grossenes, to the entent that they myght by degrees and orderly go forwarde to more perfite thynges, for that spirite in as muche as he is myne and my fathers, shall put you in remembraunce of all the thynges, whiche I nowe speake vnto you that be as yet ignorant, and of small capacitie, and besydes that obliuious. And he also shall make you vnderstande these thynges whiche ye had not vnderstande before, neyther wyll he suffre you to forget any thyng or to lacke knowledge of any thyng that pertaineth to saluacion. Of men obliuious he shall make you of good remembraunce, of slowe witted, easie to bee taught, of sleapyshe sluggardes, vigilant and watchefull, of cowardfull men cherefull, of fearethly folke heavenly. Only perseuer you in charitie, hauyng in remembraunce my commaundementes.

There is no cause why that ye should in the meane whyle feare the troublefulness of this worlde, whiche ye shall see nye agaynst me, and in tyme to come agaynst you also, let it suffice you that at my departure I shall leaue praie

peace vnto you, and geue you my peace. No worldly storme can destroye and vndo him that hath my peace. The worlde also hath his kynde of peace, ^{Peace I leave vnto you.} whiche it bestoweth vpon them whom it loueth, but this is a peace not to be trusted on. My peace whiche I do geue you, doeth make frendshippe betwene God and you: and who can hurte him which hath God his protectour and gouernour. The peace which I do leaue vnto you ioyning you together among your selves by mutuall concord, shall make your felowship strong and inuincible, against all that the worlde or Satan prince of the worlde, can do. What meaneth it than that my going hence whiche shall bee very commodious vnto you, doth so much feare you? Let not your hertes therfore be troubled nor stricken in feare, ye haue heard me say alreedy (and that ye should the more credite me) I esteemes tell you that of truerth I go hence for a tyme: but I will anon returne againe vnto you. And in the meane time I will bying to effectuall that I shall finde you at my returne safe and in health. This blustering storme of cruell persecucion shall for this one time be executed vpon me onely. And soone after I am come agayne to my father, I will be present with you agayne through the spirite that is the comforter. And by hym my father shall also be with you, and we shall neuer be separate from you, until you bee fully placed with vs in the kyngdom of heauen. Ye are sorowfull because I go my waye, but if ye did rightly loue me, forsooth ye would reioyse both for your owne sake and myne: for I will not play the runagate and goe euery where, but I will returne agayne to my father to obayne for you more excellent gyftes at his hande, for because my father is greater than I am: and from hym it cummeth, what thyng soeuer I doe departe with you. If ye stande in dreade of any harme towarde me, as are sorowfull for my cause, it wer more semyng ye should be ioyfull on my behalfe, that am remoued and taken away from these euils of the worlde, and goe to my fathers company: and yf ye bee soyr for your selves, my departure shall bying to you muche profite.

¶ And now haue I shewed you before it come, that when it is come to passe, ye mighte beleeue. Hereafter will I not talke many wordes with you: for the prince of this worlde cummeth and hath nothing in me, but that the worlde may know that I loue the father and as the father gaue me commaundement, such so doe I. Wist leaue vs goe hence. z be tepte.

I knowe that I speake this to them that neyther greatly take hede, nor vnderstand the same, but I do therfore repte, and often inculcate and bying in the same, that after the dede shall effectuously verifie the thing y I haue spokē, ye may than therewith beleue all the rest to be true, which I haue tolde aforehande should folowe: after this I being a mortall man shall not speake many thinges with the that be mortall: for the time is, at hand when I shall be taken away from you in body. Vnry Satan the prync of this worlde is present by his ministers ready to set vpon me, with his full might a forse utterly to cast awaye and to extinguysh me. But at his hande is no icopardie, for he hath no ryght nor autoritie ouer me, and when he moste trusteth to haue the ouerhande and victorie, than shall he bee vanquished and ouerthrowen: he hath no ryght but vpon them whiche be in synne, and because the worlde is in bondage to synne, he may play the tyzaunt ouer them that make the worlde theyr God: for in dede I am neyther forced to die, nor for any faulte do I die, but I suffer, through my death to rede me those that bee ioyned to me by fayth, as members The prince of this world cummeth and hath nothing i me.

The paraphrase of Erasmus vpon

These let vs
goe hence.
8c.

members to the bodye, from the tyranny of synne and death: and my father hath commaunded me thus to doe, whiche his commaundemente I doe accordyng to his minde: wherefore we haue nowe already sit here long enough. Because I doe my fathers commaundemente wyllyngly, it is tyme to go mete death, whiche is at hande. I praye therfore and goe we hence. Our Lord Iesus seeing his disciples many wayes dismayed, partly with sorowe because that they sawe that theyr Lordes death was nye whome they loued somewhat worldly, but yet mooste vehemently: partly for feare of harmes whiche they thought did hang ouer hym being once abrode: and he also seeing them heauy of slepe whiche both the night prouoked, and also sorowe of mynde augmented, and theyr setting made them of more sluggish mynde: he commaunded them to ryse, that so at the leste, dulnesse being auoyded, they myght bee made more peregnaunte and quicke witted to those thynges whiche he shoulde saye vnto them, and there withall he monished the a farre off and darkely, that nowe is the tyme to eleuate theyr myndes from yearthly affections to heauently thynges, from bodily thynges to spirituall thynges, from mortall thynges to immortal, from thynges transitory to eternall thynges: he woulde haue that also imprinted in their myndes, that he knewe before, and was wyllyng to suffer what thyng soeuer he should suffer. his father also wyllyng the same: from whose will his did neuer bary. His wyll was that his Apostles so farre as maimes weakenesse could beare, should be witneses and seers of his passion, and therfore in this sermon he maketh oftentimes mencion of his departure, litle by litle, there by to inuice them to sufferance, but mixyng withall many comfortes to mitigate the bitter payne of sorowe, saying that in very dede he must departe: but so that within a while he should come to them agayne: that he should go to his father, that thence he should send them an other comforter whiche should finishe that he had begonne, and also that he and his father ioyntly together should come and dwell with the. He sayed furthermore that this persecution should not brierly deuour and consume them: and after all this he had them thence to an other place, because the place where they were then, was open & in sight: and for because that they had heard that the prince of the world was euen then present, they stode in a generall feare of themselves, and therfore he brought them to an other place whereas they were more in safte, so thentent they myght with more bolde hertes geue eare to other thynges.

In conclusion he telleth them aforehande that at the length they shoulde folowe hym thither, whither he nowe goeth before them: well now he hath recourse agayne to that saying whiche algate muste sitte inwardly and abyde in their heartes: in whiche saying he counsaileth them to perseuer in charitie, and obseruyng his commaundementes, lest through theyr owne faulte, they should disseuer themselves from the felowshyp of the father, the sonne, and the holy ghooste, from which Judas had already forcibly dissociate hymselfe. But he aduisech them to sticke to theyr couenaunte by obeying the saynges of theyr Lord, and to shutermoste of theyr power to folowe his doynge.

And truth it is that this coulde not bee doen, vnles they dyd perseuer in the spirituall felowshyppe of the sonne, and yet in the meane tyme not to truste to themselves, or any thing at all to presume vpon theyr owne proper strength: for they should neuer bee able to doe ought at any tyme but by the benefite and free gyfte of God, from whome floweth and issueth out to all folke,
what

what thyng soeuer setteth forwarde true health, and maketh to saluacion: and that they myght the better vnderstande this, and retayne it in memozy, he declareth the matter by a similitude, taken and brought in of a plaine knowen thyng: that is the vine and the bzaunches therof.

The.xv.Chapter.

I am the true vyne, and my father is the husbanne man. Every bzaunche that beareth no fruite in me, he wyl take awaye. And every bzaunche that beareth fruite, he will poure that it may brynge forth more fruite. The text.



I thintent, sayeth he, that ye may bttterly vnderstand how cleane boide of all perill ye be, yf ye will continue still to be of my felowshyp, and what great daungier it is for you, yf ye fallng from the couenaunte that I haue made with you, be disseuered from me, remembre this that I am the true vine, ye be the bzaunches, and my father is the husbanman. I am the roote or stocke of the vine, ye are my membris as bzaunches sprong out of the stocke. My father hath planted me, that is to saye he hath begotten me.

The stocke came forth from hym, and ye out of the stocke. The thanke of the whole benefite redoundeth to my father, as the fountaine therof, which doth geue vnto you by me, and his spirite, whatsoeuer he geueth you. And the sap of the stocke which geueth vnto the bzaunches both life and strength to bring forth fruite, is the spirite, that is common both to my father and to me. Lyke as the spirite knitteth me to my father: so doth it also ioyne ye to me. Therefore what bzaunche so euer cleaueth to me, and liuing by my spirite, bringeth forth fruite worthy for the stocke, the same shall my father purge, cutting awaye the superfluous desires therof, that it may brynge forth more plenteous and kindly fruite. But whoso cleaueth to me by the profession of fayth, and bringeth forth no fruite of euangelicall charitie, my father shall cutte hym off from the vine, as a cumbersome and vnprofitable membre. For that bzaunche whiche hath no fruite, but only leaues, serueth to no purpose in the vyne.

¶ Nowe are ye cleane through the wordes which I haue spoken vnto you: byde in me, and I in you. As the bzaunche cannot beare fruite of it selfe excepte it bide in the vine: no more can ye except ye abide in me. I am the vine, ye are the bzaunches, he that abyderth in me and I in him, the same bringeth forth muche fruite. For without me can ye doe nothing: if a man bide not in me he is cast forth as a bzaunche, and is withered: and men gather them and cast them into the fier, and they burne. If ye byde in me, and my wordes abide in you, aske what ye will, and it shall be doen for you. For my father glorifyeth that ye beare muche fruite, and becom my disciples. The text.

Nowe already ye be bzaunches somewhat purged and made cleane through beleuing my worde. but yet ye muste hereafter be more purged, that ye maye brynge forth more plentie of fruite. At this time it is inough for you to be grafted in the stocke, from whence throug fayth ye may receyue life: labour diligently to abyde in me, and I will in lyke maner dwell in you, so long as you depende vpon me. For as the bzaunche if it be pulled off fro his vine, cannot it selfe bring forth the fruite, because it taketh all his sap of the stocke: no more can ye bring forth the fruite of any good worke, except ye cleaue to me by fayth and charitie: from whence must come to you whatsoeuer furthereth to true and eternall

The paraphrase of Erasmus vpon

eternall saluacion. **W**herfoze neyther Moses, nor any of the Prophetes is the byne, but I am the onely byne, to the whiche all they muste cleaue that wyl byng forth the fruite of saluacion. Ye be the braunches of this vine; wherein ye are frely grafted, frely pourged, but ye maye fall from thence through your owne faulte. **W**herfoze ye must earnestly take hede that ye may be alwayes ioyned to me, for whosoever cōtinueth still ioyned to me, hauing me lykewise ioyned to hym, and liuyng by my spirite, that person through my fathers inspiration, bringeth forth fruite plenteously, gayning for himselfe eternall saluacion, and causing God, for whose sake all thynges be doen, to be glorified amonges men. And his glory is my glory, by whom it hath pleased him liberally to geue all that he geueth me, to the atteyning of eternall saluacion. **T**herfoze remembre this well, that without me ye can doe nothing that good is. But yf any braunche do through his owne faulte pull himselfe backe againe from me, he not onely byngeth forth no fruite at all, but lyke as an vnprofitable braunche, when it is cut of with a shreedyng hooke, withereth, and afterwarde beeyng gathered vp with other twigges that be shred of, is cast into the fyre to burne, so thesame braunche destitute of my moysture & spirite, dieth spirituallly although he liue bodely. And beyng after this lyfe seporate without recovery from the byne, is cast into euerlastyng fyre, there to burne for euer to his great tormente: for so muche as he would not abyde still in the byne, & so byng forth fruite of eternall felicitie. And ye shall abyde in me, yf my woorde abyde in you, yf ye kepe in mynde the thinges which ye helcuc, and execute in dede that whiche ye remembre. If ye will do this, ye nede not feare any worldly stormes, for though I be not still presente with you in bodye, yet both my father & I will heare you. And yf ye do rightly aske all suche thinges as ye would haue, ye shall obtayne your asking. But like as of your selves ye are not able to byng forth fruite: euen so ye ought not presumptuously to attribute to your selues the praise of your good dedes, for as I haue not sought myne owne glory but my fathers, of whom I haue all my beyng and power: so shall ye referre all the thanke & commendacion of your good deades to my father and me. **W**hen menne shall perceyue you to byng forth muche euangelicall fruite, then is my father glorified among them: for what prayse soener I shall gette by you, thesame shall redounde to my fathers glory: whome ye shall cause to be praysed among menne, by shewing your selves the right disciples of his sonne, not that we nede worldly prayse, but because so it is expedient for the saluacion of mankynde, whiche thing we do thirst for and couet. It cummeth of charitie and not of ambition that my father thus desyeth to be glorified amonges men.

Yf ye byde
in me. &c.
aske what
ye will and
it shall bee
geuen you.

The text. As the father hath loued me, euen so haue I also loued you. Continue ye in my loue: If ye kepe my commaundementes, ye shall byde in my loue euen as I haue kepte my fathers commaundementes, and haue byden in his loue. These thynges haue I spoken vnto you that my ioye myght remayne vnto you, and that your ioye myght be full.

I haue loued you whiche are my braunches, euen as my father hath loued me, that am the stocke. Be carefull to kepe this so great a benefite freely geuen you, lest ye lease it through your negligence, and ye shall not lease it: Lyke as I alwayes, procuring my fathers glory, haue continewed euen to the death in my loue towardes hym: so will ye perseuer in your loue towardes me.

Wherin

Wherin ye shall perseuer not by the obseruyng of the Phariseis or phyllosophers preceptes, but by keepyng of my commaundementes: so that neyther any flattery or feare of the world may separate you from the, no more then it doeth me, which do constantly to the death, kepe my fathers commaundementes, being neuer disseuered fro the loue of hym, but by very deedes declaring my selfe to requite his loue with lyke loue. Wherfoze as it shall be my fathers glozy, to haue so naturall a sonne, and so woorthy for hym, no lesse shall it be for both our honours that I may haue you my disciples obseruers of my wordes, and followers of my doinges. Albeit these thinges be sumwhat painful and tedious, yet do I therfoze vse so long communication therin, to thintent that as I haue not labored for the ioye of this worlde, but herein do reioyce that for obeying my fathers commaundement I am beloued of hym, no more should you seke comfort of the worlde, but reioyce in this my kynde of ioye, whensoever ye following my steppes shall be afflicted: and let that ioye remayne in you euer increasing into greater, and better, vntill it cum perfectly to the perpetuall felicitie of immortall life. One of you charitably to loue an other, shall be a great comforte to you, euen in the myddest of all your troubles, when ye be at the worst.

This is my commaundement, that ye loue together as I haue loued you. Better loue hath no man than this, that a man bestowe his lyfe for his frendes: Ye are my frendes if ye do whatsoeuer I commaund you. Hence forth call I you not seruauntes, for the seruaunt knoweth not what his Lorde doeth, but you haue I called frendes, for all thynges that I haue heard of my father, haue I opened to you. The text.

There be diuerse preceptes of the Phariseis, and Moses hath also manye, but this one precept is my very owne, which includeth all thynges that I do teache, and shall make pleasaunt all aduersities which shall happen, that is to say, that ye beare suche loue one to an other as I haue borne towardes you. I doe testifie my loue not with wordes onely, but also with deedes: and that loue not to be after the commune sorte, but excellent: and the greatest that any man liuyng can haue, for there can be no greater token of loue among men, than a man to bestowe his lyfe for his frendes sake, for euery man setteth by his lyfe aboue all thynges. Many perchaunce myght be found that coulde bee content to bestowe money or labour for an other mans sake, but the person is rare to be found out, whiche will bestowe his lyfe for his frendes sake. I doe more then all this, whiche bestowe my lyfe for myne enemyes, so they wyll be: cum my frendes. And in the meane whyle I call them my frendes in the waye of honour, whom I haue good ryght to call my seruauntes. Neuertheles I wyll not take you for my seruauntes, but for my frendes: yf ye wyll as cherefully and gladly persoume these thinges that I commaunde you, as I dooe willyngly obey my fathers commaundement. They that are vnder Moses lawe, be rightfully called seruauntes: because they depend vpon diuerse rules prescribed vnto them, and rather for feare then for loue doe the thing that is appointed them. But as for you (whom I haue called from the bondage of the law, vnto the libertie of the gospell) from henceforth I wyll no more call seruauntes but frendes, as them whom mutuall loue and not necessity doeth ioine vnto me. For the seruaunte perceyueth not his Lordes intent, but onely dooeth that he is bydden, lokyng for no greate reward if he dooe it, and well assured to bee punished if he dooe it not, besydes that for euery sundrye doyng must be had a sundry commaundement, as got, cum agayne, Doe this, Continue ye in my loue.
And, eschewe

The paraphrase of Erasmus vpon

eschewe that. For the maister telleth not his owne counsell to his seruauntes, whiche are therfore euil to be trusted because they rather feare then loue hym. The cause wherfore I haue called you my frendes is for that I once haue opened vnto you al the purpose of my mynde, to thintent there should be no nede hereafter of mennes preceptes contrary to myne. Whatsoeuer my father hath willed me to shewe you, therof I haue made you partakers, as my trustye frendes. Those thinges whiche I haue taught you, be out of al doubte: for I haue taught you none other, saue what I haue hearde of my father. My preceptes be his preceptes, by keepyng wherof he shall count you his frendes in steede of seruauntes.

The texte. Ye haue not chosen me, but I haue chosen you, and ordeined you to go, and bryng forth fruite: and your fruite shall remayne, that whatsoeuer ye aske of the father in my name, he maye geue it you.

And because ye maye the better vnderstand how great the honour of this my gentlenes towarde you is, consider how that ye haue neyther prouoked me with your seruice doing, to my frendship, that of ductie I ought to loue you as gain: nor yet haue you willyngly cum to my frendshippe, that for getlenes sake, I should requite you with lyke loue: but when ye wer in bondage of the lawe, and farre of from the fauour of God, then did I of myne owne voluntarpe wil chose you from among al the rest, without your desert. And for this purpose haue I chosen you that ye should moze and moze increase in goodnes beeyng grafted in me thowow mutuall loue, whiche ye coude not haue towarde me except I had first loued you. As the braunche is alwaye nozished by the moisture of the vine, and spredeth it self in many braunches, so must you lykewise plentifully bryng forth fruite of the ghospell throughtout the whole world, and so do good to other that your self loose no fruite therby. For the common vyne bryngeth forth fruite, but for other, and that suche as soone decayeth: wherfore the braunches thereof be fruitefull but for a tyme, because they growe in a vine that soone faderth. Contrarywise you because ye cleaue to an immortall stocke, shall bryng forth fruite that neuer shall perishe, but continue sounde to your eternall saluacion. And ye haue no cause in the meane while to say it is a great payne to trauayle about the worlde to teache the Gentiles, to suffer the dispites of wicked people. What wagies, what ayde, what rewarde is apointed for vs: passe not vpon these worldely defenses. Let this stand you in steede of all rewarde and helpe, that whatsoeuer ye shall rightly aske my father in my name, he shall geue it you. What thyng is moze easy then to aske: And what is it that he is not able to geue? furthermoze what is the thyng that he will not geue for my sake?

The texte. This commaunde I you that ye loue together. If the worlde hate you, ye knowe that it hated me before it hated you. If ye were of the worlde, the worlde woulde loue his owne. Howbeit because ye are not of the world, but I haue chosen you out of the world, therfore the world hateth you. Remember the worde that I sayd vnto you, the seruaunt is not greater then the lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying: they will kepe yours also.

Besides this, my commaundemētes be not tedious, for what is moze pleasant then one to loue an other? Who be so weake but mutuall loue maye make them strong: what thyng is so greuous but mutuall charitie can make it delectable. Neither let this trouble you, that whiles you and I bee frendes and

and one of you charitably do agree with an other, ye shall be at disorde and strife with the worlde, but rather the self same thyng ought to comforte your myndes, for so muche as by this token ye shall well perceiue your selves to be my very disciples and frendes, that is to saye, contrary to the worlde, whiche is all sette vpon malice, whereas you are appointed for heauen, disdayne not to suffre that in the worlde whiche I haue suffered before you. The worlde hateth me also not for my deserte, but because I reprove & disclose the euill dedes therof, teachyng thynges whiche do not agree with theyr worldly affectiōs. The worlde knoweth menne of his secte, and them doeth it loue and exalte, as lykeloueth lyke: and as an euyl itche coueteth an handsum scratcher. Therefore be they vnhappy whom this worlde flattereth and fauoreth, for that declareth them to bee farre from the fauour of God, whiche is that onely thyng that maketh man happie in dede. Whan the worlde hateth you, remember myne example, and reioyce in your owne behalfe that ye haue no felowshyp with the worlde, but do cleaue fast vnto me. For this shall ye perceiue by the hatred the worlde beareth you, howe that ye be myne. In case ye wer of the worlde, if ye loued worldly thynges, and taught according to worldly desires, then the worlde woulde knowe you and loue you as his owne, but because ye folowe not the wayes of the fleshe, but of the spirite, and couet not worldly goodes but heauenly, therefore the worlde hateth you: not that ye deserue it, but for that ye be vnylike to the same whiche is euil & wicked. In tymes paste when ye thought perfitte righteousnes to consist in the grosse ceremonies of Moses lawe, and setting your myndes on transitory thynges, had no loue to heauenly thinges, the worlde dyd then well lyke you: but after that I had once called you from this secte to the euangelicall and heauenly doctrine, and grafted you in me as bzaunches in the stocke, the worlde beganne to hate you, and that onely because ye be myne. Yet of trueth for no cause elles shall ye be blessed, then for that ye be myne. Wherevyle nothyng at all though your innocencie shall not defende you from the hatred of the worlde. Remember howe I haue tolde you, the seruautes state is no better then his lordes. For neither coulde my innocencie, whiche is greater then yours, defende me from the malice of the worlde, neyther were they afearde to despise my doctrine, nor yet for all my benefites would they waxe gentle and call themselves backe from theyr cruell purposes. That thyng whiche they durst enterpise against me, who am your Lorde and Maister, muche more boldly will they do it to you. Seyng they haue deuised so many snares to byng me euen to þ most reprochfull death, and haue so often spitefully railed vpon me, they wil also persecute you my disciples, nay but rather me in you. If they will obey my wordes they wil also obey vnto yours: but lyke as they haue not well borne my doctrine, no more will they yours, because ye shall teache the selfe same thynges, that I teache.

But all these thinges will they doe vnto you for my names sake, because they haue not known hym that sent me. If I had not cum and spokē vnto them, they should haue had no synne, but now haue they nothyng to cloke theyr synne withal. He that hateth me, hateth my father. If I had not don among them the workes whiche none other man did, they should haue had no synne. But now haue they bothe seen, and heard, not onely me, but also my father. But this happeneth that the saying might be fulfilled that is written in theyr lawe, They hated me without a cause.

And whatsoeuer despite they shall doe against you, I will thinke it doen to

The paraphrase of Erasmus vpon

me: for all thynges that they shall do agaynst you, they shall doe it for the hatred they beare to me: when they curse you, they shall curse me: when they reiecte you, they shall reiecte me: when they beate you, they shall beate me. for whatsoeuer displeasure is doen to the members, the same redoundeth to the head. And they would doe the lyke to me, if they had me present with them. Now because they cannot shewe their crueltie to me, they will shewe it to you. But as all the iniurie that is doen to you toucheth me: In like maner whatsoeuer is committed agaynst my name, tourneth to my fathers dishonour also: whom if they did rightly knowe, as they thynke they doe, they would neuer so shamefully haue handled his sonne. They arrogantly pretend loue towarde God, and yet they be wickedly minded agaynst his sonne. They aske saluacion of God, and goe about to destroye his sonne. They boaste themselves to be keepers of Gods commaundementes, and doe reiecte the preceptes whiche his sonne geueth by the auctoritie of his father. They glorie in their knowledge of the lawe, and do not receiue the knowledge of hym, whom the lawe setteth forth. They worship the sender, and persecute hym whome he hath sente. Therfore they knowe not God whome they boaste themselves to knowe. And yet this ignorance shall not excuse them in the daye of punishmente. They be ignorant in dede, but why? because they would not learne. And therfore would they not learne, because they loued more theyr owne glory, then the glory of god. They did set more by their owne aduantage, then to winne saluacion by the gospel. Wherfore that thyng whiche my father hath ordeyned for theyr saluacion, haue they through their owne stubbernesse heaped by to theyr eternall damnacion. For verily I am cum and was sente for this purpose, if it mighte be to saue all men. If I the sonne of God, and greatest persone that coulde be sent, had not cum my selfe, and declared vnto them all suche thynges as myght haue brought them to a better mynde: if I had not also doen these thynges whiche had been inough to haue forced euen stonye hertes to faythe and belefe, surely theyr destruction should haue been the more easie, as giltlesse of this infidelitie, the addition wherof, shall make the burden of their eternal damnacion the heauyer. But now we sith I haue least nothing budom wherby they might be saued, and they agayne with obstinate malice haue resisted him whiche freely offereth saluacion, they can alledge no excuse for their incredulitie. If one hate a stranger, it maye bee thought sumwhat woorthye of pardon because he hateth him whom he neuer saw, but me they haue bothe seene and hearde. They haue seene me doe good to all folkes, and haue hearde me speake thynges woorthye for God. Neuerthelesse they hate me for those thynges, for whiche they ought to loue me. But whoso hateth me, must needs hate my father, by whose auctoritie I speake that I speake, by whose power I do al that I do. And I haue not onely spoken by wordes, but also by my dedes: yet were they so blinded that they did neyther beleue my wordes nor dedes. And this selfe thing shall make their damnacion more greuous, in that they haue so stubbernelly abused the goodnesse of God, beyng alwaye so ready for them. If I had not doen suche miracles among them as neuer any of the Prophetes afore me did, whether a man consider the number or greatnesse of them, and that not to make them asfeard or astonished therewith, but to helpe them that were afflicted, If I had not doen al this, I say, they should not haue been guiltye of this moste greuous sinne: but now they haue both heard and

But now we
haue they
nothing to
cloke theyr
sinne with:
all.

seene,

seene, and so muche the more haue hated not only me that haue both spoken and doen, but also my father whiche hath spoken by me, and set furth his power by me. They neuer sawe Moses, and yet hym they doe exteme hye, they beleue the Prophetes whom they neuer hearde, but they turne cleane awaye from me whom they haue presently seene before they eyes, whom they haue hearde speake, of whose benefites they haue so manye wayes had the profite.

And not herewith satisfied, they take my lyfe from me. In the meane while they pretende a reuerente loue to God the father, whereas whoso truly loveth the father cannot hate his sonne. Howbeit these thinges happen not by chaunce, for the very same thyng that these men doe, the Psalmes whiche they haue and reade, did long ago prophete should cum to passe, that is to saye, that in steede of thankes, they shoulde recompence good turnes with euill will. For thus spake I there, by the mouth of the Prophete, let them not reioyce and triumphe ouer me, whiche vniustly are myne enemyes & hate me without cause. If a man beyng prouoked, hate an other, it maye bee suffered: if one hate a straunger, it maye sumwhat be pardoned: but who can forgive hym that hateth one whom he bothe knoweth and hath found beneficiall.

But when the comforter is cum, whom I will sende vnto you from the father (such the spirite of truth, whiche proceedeth of the father) he shall testifie of me. And ye shall beare witnesse also, because ye haue been with me from the begynning. The teste.

Nevertheless the incredulitie of these persones shall not make their fruite but effectually whiche will cleave to me. For when I shall haue accomplished al that my father hath geuen me in commaundement, and after that the comforter is cum whom procedyng from my father, I will sende you accordyng to my promise, whiche is the holy goste (beyng the inspirer and teacher of all trueth) he shall declare al that euer I haue sayd and doen, wherby bothe my goodnesse and their obstinate blindnesse shall euidently appere. He shall shewe how there hath been nothyng doen against me, but the same hath been prophesied before in theyr owne bookes whiche they reade and yet vnderstande not. Ye also whiche are now but weake, then beyng made strong through the inspiration of my spirite, shall testifie of me before all men, for so muche as ye haue seene in orde what I haue doen, and hearde what I haue sayd: Lyke as I haue tolde you thynges certaine, euen the very whiche I haue seene and heard of my father, neyther shall the holy goste put any thyng but trueth in youre myndes, for so muche as he proceedeth from my father: so shall ye beare witnesse of thynges not doubtfull, but suche as bethoroughly tryed by all your senses. And there will be sum whiche will not beleue you, but yet muste not the saluation of other be loste, bycause of them which wilfully perishe through theyr owne faulte.

The. xvi. Chapter.

¶ These thynges haue I sayd vnto you, because ye shoulde not be offended. They shall excommunicate you: yea the tyme shall cum that whosoever helieth you, will thinke that he doeth Gods seruice. And suche thynges will they doe vnto you, because they haue not knowen the father, nor yet me. But these thynges haue I tolde you, that when the tyme is cum ye may remember then that I tolde you. The teste.

¶ Amen.

¶ It shall

The paraphrase of Erasmus vpon



I shall not be seming that euerye daunger would with drawe folke fro the open cōfession of the gospels trueth, whiche the world, of trueth shal spurne against with all deuices, but it shall neuer bee able to put it to better silēce and conuince that trueth, which stateth it selfe vpon God the auctour thereof. Ye see what thynges the worlde goeth about to doe against me, for publishyng my fathers trueth. And it is nedeful y^e y^e prepare your mindes patiently to suffer the lyke. I doe therfore tel you y^e these thynges shal cum, lest ye suppose the professiō of the ghospell to bee all pleasaunt and delicate, and than you to be y^e sozer dismayed when the same thynges chaūceth to you at vnwares, & other wyse than you loke for. For the euils which a man foreseeth, against which he stily bendeth his mynde ere they cū in place, lesse grieueth. I will not deceyue you, neyther in the displeasures which muste nedes bee suffered for y^e gospels sake, neyther as touchyng y^e rewardes which tarieth for them y^e valiantly doe theyr duetie and office. To you that beginne to preache the ghospell shal this thyng fy^rst happen. They that are thoughte to vnderstande the highe poyntes of religion, and to kepe the perfeccion, and do teache and professe the knowledg of the lawe, shal caste you out of theyr Synagogues as wycked & coursed people, a thing amōg them of mooste reproche, and herewith will they not afterwarde be contented, but they will cum to imprisonment and to strokes. And at length the thyng will growe to this ende, y^e whosoever kylleth you, shal thynke himself therein to offre a thākefull sacrifice to God. They shal colour out their wickednesse with p^retense of godlynesse, & shal accuse & condemne as gilty of impietie, the teachers of true godlynesse: and so it shal cum to passe, that not onely ye muste suffer harde & greuous thynges, but ye shall bee punished as vngodly persons & malefactoures. But care ye not what the worlde iudgeth of you, let my example comferte you, remembryng that ye suffer these thynges with me, and for my fathers sake and myne. The iniurie is ours, we haue the wrong, and it shal be our parte, bothe to ayde you in youre conflict, to rewarde you hauing the victorie, to resiste them and also punish theyr obstinacie: thinke ye nothyng at all of vengeaunce, for they shal not thus handle you because ye be th^rues or transgressours, or any waye els woorthie suche euill intreatyng, but because they doe not yet perfectly knowe neyther me nor my father. The ignoraunce wherewith their crueltie is mingled shal cause my father to take compassion vpon them, nor I would not ye should so muche desire their punishment, as to haue them saued by doctrine: for the zeale of religion shal sette or prouoke many against you, rather through errour of iudgement, than of euill wil. These folke shal repent themselves and amend after that my father be knowen to the worlde by you, and as sone as men shal through youre preachyng vnderstande my doctrine, and knowe what is the power of the holy goste. I knowe ye bee so^ry for my departure hence, and so^row is not to be added vpon so^row, but I thought mete to forewarne you hereof, that when these discomforties falleth vpon you, ye maye the more patiently and with lesse hertebrake beare them, callyng to your remembraunce how I had tolde you before, y^e these thynges shoulde followe: and that after myne example, ye should suffer of the wicked, of suche as be ignoraunte of the trueth, and euen for my fathers sake and myne: but be ye suffised with a stayed

stayed conscience in the trueth, and passe not what menne iudge of you, or rather folow my doctrine, and iudge your selfe blessed, when for my names sake menne doe persecute you, when they all speake euill of you, and belie you. They shall put you out of theyr Synagogues, but that selfe thyng shall proue your names to be registred in heauen.

These thynges sayd I not vnto you at the begynnyng, because I was present with you. The xij.
But now I go my waye to him that sente me, and none of you asketh me whither I goe: but because I haue sayd suche thynges vnto you, your hertes are full of sorow.ouertheleſſe I tell you the trueth. It is expedient for you that I goe awaye. For yf I goe not awaye that comforter will not cum vnto you, but if I departe I will sende hym vnto you. And when he is cum, he will rebuke the world of sinne, and of rightuousnesse, and of iudgement: of sinne, because they beleue not on me, of rightuousnesse because I go to my father, and ye shall see me no more, of iudgement because the prince of this world is iudged alreadye.

I knewe all these thynges should happen you.ouertheleſſe when I firste tooke you to me, I spake nothyng of them, not to deceyue you thereby, but because the time serued not than, as in dede all thinges are not fyt for al times. This my bodily presence hath for a season nourished and strenghtened your weakenesse, but now forasmuche as the tyme of my departure from you is at hande, it is nedeful y^e be openly admonished what ye shall suffer, to the entent ye maye by litle & litle enure your selves to be content to lacke the comforte of my corporall presence, and after ye haue sequestred worldly affection, to take vnto you more fyne and manlyke boldenesse of herte, and not to be chylidish and lyke vnto babes that hang on their mothers lap, all afraied, if it chaunce them at any tyme to be pulled away out of their parentes sight. I would not pamper and disceyue you with bayne hope, nor yet an other tyme discourage you: ye haue been serued accordyng to your infirmitie, and as tyme required. I haue been your comforter, aduocate, and defender. Now I must departe hēce, It is expedient for you that I goe awaye.
& though I do so, for your cause chiefly to strenghten you in greater thynges, after this my body be withdrawn out of your sight, yet my talke thereof dooeth put you in suche feare y^e none doeth aske, or so much as thynke whither I goe, where as in dede ye ought rather to reioyce than in mynd to be troubled with my departure, sayng I goe to my father, from whome I came not that I shall hereafter be utterly absent from you, but in an other sorte present with you. For I was not ignorant what would haue been more pleasaunt to your affections, ye had rather haue the continuall fruiſion of this my conuersacion among you, but I had leauer speake to you of thynges that do profite, then which doth delyte you, & would leauer haue you by knowledge of the trueth to be in heauinesse for a tyme, than not to procede to the sure constancie y^e should be fitte for the tyme to cum. And for this cause I do open vnto you what shall chaunce hereafter. Verily thus I must leue you, and after that I be taken away from you, ye shall suffer many thinges: and that ye may be the more apte to beare the same more patiently, it is expedient for you, that I be had out of your sight. For vnlesse by takyng from you the sight of the fleshe, ye waxe spiritual, that comforter the spirite whiche shall make you strong, and not to be banquished, shall not cum vnto you. And because I haue prepared you for him, he shall perfourme & finish that which I haue begonne in you. Finally through that spirite I shall alwaye continue with you, yea and that more presently after I be gone, than I am now in this kynde of presence. For the purpose of my

The paraphrase of Erasmus vpon

For if I goe
not away
the comforter
will not cum
vnto you.

cunning was not to dwell still with you in the worlde, but the cause why I did abase my selfe to your state and infirmitie, was to enhaunce you to heauen. It hath so serued good to my fathers wysedome as processe of tyme shoulde serue, to aduaunce you litle by litle, and by certaine degrees, to thinges of perfection: and it is but reason that ye on your behalves do accommodate your mindes and good willes to my fathers order and disposicio of thinges, ye shall haue al thing of our gifte, but your parte is to endeouore your self to be mete to receiue our benefite, for if ye should alway continue thus affect as ye be now, that heauenly comforter will not cum to you, as yet vnable to receiue his gifte. But if I goe my waye, and that you not regarding this corporall presence, will frame your myndes to hier giftes, whiche that spirite shall geue you, then shall my father sende hym vnto you, neuer to forsake you nor to leue you succourlesse, whyther you lyue or dye. For he shall be no frutelesse spirite, but when he cummeth he shall worke more by you, than I now doe: not that but our power is all one, but because to appointe to euery busynes his tyme is a thing expedient for mannes saluacion. I haue reproued the worlde, the same thyng shall he doe more fully and more plainly: for he shall soze charge the worlde that excepte it do forthynke and amende it selfe, geuyng faith to the gospel, it shall be without al excuse: for in dede lyke as the infirmitie of our fleshe offendeth the worlde, euen so doeth it seme to minister matter why the sayed world maye pretende an excuse of his infidelitie. Thei haue seen this outward man very hungrye and a thurst, they haue seen me poore, and had in contempt, within a while they shall se me soze afflicted, taken of mine enemies, all to beate and curried, and in conclusion die. But when al thynges be fynished that the fleshe hath here to do, & that thei shall se this body after it be dead, lyue agayne, and ascend by into heauen, and shall se the holye ghoste sent, and make you so dainly vnfearefull preachers of my name, and shall also perceiue wonderfull power, bertue, and strength, shewed by calling vpon my name, as deuils to go so dainly out of men, the halte and lame to be restozed to their lymmes, the sicke to be healed, the dead to lyue agayne, and more ouer euery thing to cum to passe whiche the Prophetes had prophesied shoulde folowe and be: than (I say) no manner of excuse shall be left to the wicked and miscreantes, for than þ worlde shall be adiudged & condemned of thre pointes, and can not be excused: firste of synne, after of rightuonsnesse, & thirde of Iudgemēt: he shall rebuke þ worlde of the greatest and suche a synne as doeth include in it all other synnes, (a synne in excusable) and whye? because seing they perceyued the prophesies of Gods owne Prophetes take effect, many thousandes professe my name, they that be leued in me (after they had receyued the holy goste) speake straunge languages, muche noted for theyr miracles, forsake the supersticion of Moses lawe, imbrace the holy ghospel, deteste theyr fathers Idolatrie, and yet worshippe the father of heauen in true godlynesse of lyfe, nothyng regardyng worldly commodities, but haue their myndes wholye sette vpon heauenlye thynges: the worlde, I saye, perceiuing this, what excuse shall it make for his lacke of belefe? If there shall be no lacke on my fathers behalfe that hath sent me, nor of myne whiche was sent to haue had all men saued, and yf the holy ghoste shall omit nothing, whome both we shall sende, neyther ye whome that heauenly spirite shall vse as his instrumentes, what resteth but that all may vnderstand howe that they perishe in the synne of vbelefe? And when they shall see the prophane

prophane Gentiles to haue the synnes of their olde former lyfe washed away, and themselves endued with innocencie, thow we baptisme and profession of my name, it shalbe manifeste that wittingly and willingly they abyde styll in their filthynes, and adde sinne vpon synne.

And the worlde also shal be reproued of falsely vsurped righteousnes, for now they sum waye pretende the keeping of the lawe, they sum what glo-^{and of righte} ry in obseruing the ordinaunces of their progenitors, they pretende religion ^{eousnes etc} whiche their forefathers gaue them, the feastes, the sabboth dayes, the pray-
ers, the woorkes of mercie, they wayes of honouring God, and suche other lyke whiche hath the pretence of righteousnes: but after that they shall see the wonderfull power of that spirite, not to bee geuen but to those that haue professed my name, and that it shall bee their chaunce whiche were Idolaters to haue it without keeping of the lawe, what than shal they say thereby, which challenge to them selves righteousnes by keeping of the lawe? All in vaine do they glorie before menne in a false righteousnes, whiche haue refused hym by whome ouerly true righteousnes cunneth. And all this to bee true shall then be more open to the worlde, whan that spirite shall declare me not to bee dead, whom they had fastened to the crosse, and had buried, but that I dyd returne agayne to my father, (from whom I came,) to lyue with him: and than being inuisible & withdrawen out of mens syght, to do greater thinges by you being inspired with my spirite, than I did being with you lyuing in the worlde. Thus it shall cum to passe that through these thinges the vn-
righteousnes of them shall be rebuked, whiche haue put their hope of righte-
ousnesse other where than in me: and the iudice of God made more notable whiche faithfully hath perfourmed the thing which many yeares agoe he pro-
myssed to mankynde by his Apostles, and Prophetes: And within a whyle the thing shalbe put in vze and take effect, for I shall not long be conuersant among you in this visibill bodie, but shall die and goe to my father. And yet ye shall perceiue me to be one that liueth, and hath power, and that shall accom-
plishe all that I haue promysed.

Moreouer the worlde also shal be rebuked and reproued in iudgement, be-^{Of iudgement, because} cause that (by sending men euery where through penaunce conuerte from synne ^{the prince} to innocencie of lyfe, leaue the grosse ceremonies of Moses lawe, and turne ^{of this} to godlynesse of the gospell, the nations of the whole worlde forsake they ^{world is} worshipping of diuels and images, and falle to the true worshipping of God ^{iudged as} the father, the sonne, and the holy ghost,) it shal manifestly appere the prince ^{ready.} of the worlde (who hath heretofore by synne practysed tyrannie) to bee already with his owne weapons banquished, put out of the waye, and iudged as one that hath procured my death, by whom innocencie, libertie of the gospell, and immortallitie is recouered, employed, and giuen. Than shall it well appere to haue been a triumphe, whiche seemed to be a thyng of shame and reproche, and that to haue been a victorie whiche was imputed and counted for an ouer-
throwe and an better destruction: for whan deuils shal eche where be cast out of the temples, and shall crye out at the signe of the crosse, when they shall leaue the bodyes whiche they had of long tyme possessed at naying of me, shall not that openly proue their prince to be iudged and condemned? Shall it not be apparante and a clere matter that they also be woorthely iudged and condemned whiche had leuer folow hym being alreadye banquished and iudged
to eternall

The paraphrase of Erasmus vpon

to eternall death, than me whom as a conquerour, and to all folke the verye auctour of innocencie and of lyfe, God shall carrie hys and auaunce to the felowship of his kyngdome.

The text.

I haue yet many thynges to saye vnto you, but ye cannot beare them alwaye nowe. Howbeit when he is cum whiche is the spirite of truerh, he will leade you into al truerh: he will not speake of hym selfe, but whatsoeuer he shall heare, that shall he speake, and he will shewe you thynges to cum. He shall glorifie me, for he shall receyue of myne and shall shewe vnto you. All thynges that the father hath are myne. Therefore sayed I vnto you, that he shall take of myne and shewe vnto you.

I coulde tell you many mo thynges, but the tyme serueth not, nor your weaknesse wyll not as yet beare them: and since I haue not yet altogether goen thorow with this mine ambassade, I do therfore reserue them to the cummyng of the holy ghoste: he beyng once cum, shall fynde you moze apte to receyue a moze full knowledg, euen when the busynesse of my death, resurreccion, and ascencion shall be dispatched and synished. This spirite that I speake of shall be no lying or worldely spirite, but my very spirite, that is to saye, the spirite of truerh, he shall teache you all truerh, whiche ye are not nowe able to receiue at ful. He also shall speake vnto you, but (that shall be) by secreete inspiracions. He shall not with mouyng the ayer touche your bodely eares, but by a priuey secreete vertue shall moue the inward mindes: neyther shall he speake thynges of vncertainte, but in lyke maner as I haue spoken nothyng whiche I haue not heard of my father, so shall he inspire nothyng into your hertes, but that he hearde of my father and me: and he shall not onely open vnto you all truerh of thynges paste, but also he shall foretelle you thynges to cum ere they happen, so often as neede shall require, for he is not alone only almighty, but hath withall knowlege of all thynges.

He shall by you make the glozy of my name be known to all men, lyke as I by my death and resurreccion shall make my fathers glozy notable and famous: for as what thing soeuer I doe, redoundeth to my fathers praise and glozy, of whome I haue my beyng, and of him haue receiued all that I haue, euen so shall it growe to my honour and praise, whatsoeuer he shall woork by you. He shall motion you to nothyng contrary to those thynges, whiche I (receyving them of my father,) haue taught you. All thyng is common betwene vs, all thynges procede fro my father, but whatsoeuer is his, is mine, nor any thyng is my fathers or myne, whiche is not common to the spirite. Therefore by the sayde spirite shall I speake to you, as my father hath spoken to you by me: he that beleueth me, beleueth my father, and he that beleueth the spirite, beleueth vs both.

The text.

¶ After a while ye shall not see me, and agayne after a while, ye shall see me: for I go to the father. Then sayed sum of his disciples betwene themselves, what is this that he sayeth vnto vs, after a while ye shall not see me, and agayne after a while ye shall see me, and that I go to the father? They sayed therefore, what is this that he sayeth after a while we can not tell what he sayeth: Iesus perceiuing that they woulde aske hym, sayed vnto them: Ye enquire of this betwene your selues because I sayed after a while ye shall not see me, and agayne after a while ye shall see me: Verily verily I saye vnto you, ye shall wepe and lament, but contrarywise the world shall reioyce, ye shall sorowe, but your sorowe shall be turned into ioy.

Now than being corroboreate and stablished with many thynges, be ye bold and take good hearte vnto you againste the storme that hangeth ouer you, &

in aduersitie saue your selues to the prosperitie whiche shall folowe: within a while ye shall lacke the syght of me, but ye shall be without it no longe tyme: for within a shorte space after, I shall be presented to your syght agayne, that so ye may litle by litle be brought in vnto wante the syght of this body, which is not mooste commodiouse for you. For I returne to my father, to the tentye that after I cease to be seen of you, I maye endue you with greater giftes.

But not withstanding al this, so great sorowe dyd possesse the disciples myndes at that tyme, that they neyther vnderstood nor coulde kepe in memorie thynges that were often repeted and reiterate: for whereas our lord Iesus dyd declare in these wordes not very obscurely, by death and buryall he should be absent out of his disciples sight, yet none other wyse but that within thre dayes after he would appeare vnto them agayne, euen in the selfsame bodye, but now immortall: & so after he had for a fewe dayes space confirmed and stayed the myndes of his disciples, to conuaye hymselfe again into heauē. And to the tentye that hauing his bodely sight withdrawen from the whiche letted them to be spirituall, they mighte deserue that heauenly spirite, and after that to looke no more for theyr lordes bodely presence, saue onely when at the laste daye he shall once for all thewe hymselfe to the whole worlde for to iudge the quicke and the dead: all this, I saye, notwithstanding, yet did not the disciples perceyue the thyng that was spoken, but sayde muttering among themselves: what meaneth this saying: after a litle while and ye shall not see me, and agayne there shalbe a litle tyme that ye shall se me, for I go to the father. How shall we se hym that hath hymselfe awaye to go to his father? Or what meaneth this litle while wherein he shall restraîne vs from seying of hym, and agayne after a litle while, when as he shall permit vs to see hym? This is a darke saying and we vnderstande not what he speaketh.

What is this that he sayeth vnto vs, after a while.

Then Iesus perceyuing that theyr myndes was to aske hym what he ment by his saying, preuented their demaunde and question: to declare (as his custome was) that he knewe the mooste secret thoughtes of men: and agayne he sayth: this that I sayde, (after a litle while the sight of me shalbe taken fro you, and agayne after a litle while it shalbe restored newly vnto you, because it is not expedient that I shoulde alwaye tarry among you in suche sorte as I now do, but it is more for your profit & I depart hence and go to my father,) doeth trouble you. The thing that I haue sayd is mooste true. The time is nyghe, when as hauing this our familiar cumpayne disceured and broken, ye shall with wayling, sorowe, and wepyng be in manner consumed, and werye of your lyues, as men destitute of all succoure. Contrarie, the worlde shal ioye, prauince and triumphe as a conquerour, but within a litle tyme the course of thinges shall be chaunged: for the worldes ioye shall be turned into sorowe, & your sorow into ioye and gladnesse. The cause is that as my death shall greue and make you pensife, but it shall make the Jewes gladde, so my resurrection shall make you ioyouse, and contrarie it shall here and trouble the Jewes. Wherefore beare you well and boldly this shorte sorowe, thow hope of the ioye that shall folowe soone after.

¶ A woman when she trauaileth hath sorowe because her houre is cum, but allone as she is deliuered of the chyld, she remembreth nomore the anguyshe. for ioye that a manne is borne into the world. And ye now therefore haue sorow: but I will see you agayne and your hartes shal reioyce, and your ioye shall no man take from you. And in that daye shal ye aske me no question.

The text.

The paraphrase of Erasmus vpon

In lyke manner as a woman greate with childe suffereth soe greuous paynes in the tyme of her trauayle, but yet she beareth oute those paynefull throwes with a stout good herte, because she knoweth they shall not long endure, and soone after there foloweth vpo the byrth of the childe, ioyous pleasure, for as sone as she hath brought forth the childe that she laboured of in trauayle, her pleasure in beyng a mother of a newe childe is so great, that she forgetteth the dolourouse payne which she sustained in her trauayles: yea to saye sothe, she ioyeth muche that she hath boughte long comfote with a shorte dolour. In the same wyse shall you also for a litle time that draweth fast on, be soe vexed in mynde, yea and ye be nowe already in great sorowe, yet so that within a fewe dayes hereafter when I being a conquerour of death, shall present my selfe alyue againe vnto you, your hertes shall be replenished with great ioye, because hym whome ye did bewayle and mourne for beyng dead, ye shall than see aliue and made immortall, neuer after to dye. The sorowfull mourning shall be shorte, but the ioyefull mirth shall be perpetuall: for death ouer passeth, but immortallitie remaineth for euer.

The text. **¶** Verily, verily, I saye vnto you: what soeuer ye shall aske the father in my name, he will geue it you. Hitherto haue ye asked nothing in my name. Aske and ye shall receyue, that your ioye maye bee full. These thynges haue I spoken vnto you by prouerbes. The tyme will cum when I shall no more speake vnto you by prouerbes, but I shall shewe you plainly from my father. And that daye shall ye aske in my name. And I saye not vnto you that I will speake vnto my father for you, for the father himselfe loueth you, because ye haue loued me, and haue belueued that I came out from God. I went out from the father, and came into the world, agayne I leaue the world and go to the father.

There be nowe many thynges which your herte lepech for desyre to querie on with me of. Than shall your myndes and also your eyes be so fully content and satisfied, that ye shall wene no mo questions are to be demaunded: for great excelleng ioye shall shake of and vtterly put awaye all grife of mynde; neyther shall you wythe or require any thing els, considering ye shall see and perceiue more giuen you than you looked for, or durst be bolde to desyre. I assure you, after I be taken from you vp into heauen, ye shall wante nothing, for what can be more easie than to aske of a father: whatsoeuer verily ye shall aske of him in my name, it shall be geuen you. What nede you any other ayde? The father alone maye do all thynges and he will deny my frendes and them that aske in my name, nothing: hitherto my bodely presence hath letted you to aske any thing in my name worthe the same, for as yet ye do not wholly depende of heauenly ayde, but as being led by worldly affeccon ye do depende vpon this bodie: hereafter lyfting vp your hertes to heauen make your petition where ye knowe me to be a present aduocate, and ye shall obtayne whatsoeuer ye aske, that your ioye, which shall after this heuyness wherein you be now, cum vnto you by reason that ye shall see me againe, maye than be full and perpetuall, for than shall be no chaunge of sorowe and ioye, by hauing or not hauing of me after the infirmitie of the body, but trusting to heauenly succour that is alwaye ready for you, hauing alwaye the spirite a present counfoter and counseler, ye maye enioye a continuall gladnes of conscience, thankyng and praysyng God bothe in prosperitie and also in aduersitie.

This nowe by the waye haue I sum what obscurely and prouerbi ally spoken vnto you, as yet not fully vnderstandyng what I doe saye, for it behoued so to

Whatsoeuer ye shall aske my father in my name, he shall geue it you.

so to giue place and beare with your infirmitie, that you also may learne to cō-
descend and agree to the imbecillitie, and weakenesse of other, but the time shall
cum when hauing this mortall bodye remoued hence, I shall cōmon with you
(than being more stablished and stronger, and also sorowe set a syde more at-
tent) of my father manifestly, without closyng by the matter in parables, for
now by reason y^e your minde is vnstadie, weak, and carefull, the thing which
is plainly and openly spoken, is to you as it were a parable. At length I shall
euen by my spirite declare and open vnto you, the verie certaintie of my fathers
wyll, for it becummeth not you to be ignorant of my fathers wyll: verely I
shall than speake vnto you whistlie and without woordes, but I shall speake
assured and manifeste thinges if so be ye aske them, yea and than also the ho-
ly ghost shall inence you, what to aske and howe to aske in my name, whiche
in case ye so do, surely though it were a great matter, and a thyng of difficul-
tie, yet shall the father for my sake not deny it you askyng it.

And I do not now speake this as if ye shall obtaine your requeste by my
mediacion, in suche sorte as men do sumtime at a kynges hande y^e is but a mā,
obtaine they^r request at the desyre and suite of sum one that is in fauour with
the kyng, whiche petition the kyng would not els haue graunted, but that he
was content to geue it for his sake which did commend a set forward the su-
ters supplicacion, but as for my father, although he loueth to be asked of by
his sonne, by whome his will hath been to graunt all thinges to me, yet
that notwithstanding he wyll otherwyse consent to your desyres, not only
for the loue that he beareth to wardes his sonne, but whiche he hath also to-
wardes you: for he loueth not his sonne so that he loueth not you, but whom-
soeuer the sonne loueth, those the father loueth also. Therfore he loueth you,
not for your workes sake, but for that ye loue me semblable, and beleue that I
am cum out from hym, for this is to loue the father, euen to loue his sōne: and
to beleue the father is euen to beleue the sonne. He of truth dooeth not beleue
whiche denyeth the sonne to haue cum from the father, and not to haue saied
and doen all thyng euen by the fathers auctoritie.

I was already with the father, before I came into the worlde, euen for to
cary you vp, takyng vnto me this mortall body y^e ye se, but for your cause came
I into the worlde, euen for to cary you vp into heauen. Now than the thynges
beyng once doen, whiche the father gaue me in commaundement, I do euen
for your sake, leaue the worlde as touchyng bodily presence, and returne again
vnto the father: and truly whatsoeuer is or shalbe doen here, it is and shall
be doen to byyng you to saluacion.

His disciples sayde vnto hym: lo, nowe talkest thou plainly and speakest as prouethe,
some are we sure that thou knowest all thynges, and needest not that any man should aske
the any question. Therefore beleue we that thou comest from god. Iesus answered them. *The text.*
Howe ye do beleue: beholde the houre diueth nye, and is already cum. & at ye shalbe se-
tered euery mā to his owne, and shall leaue me alone. And yet am I not alone, for the father
is with me. & these wordes haue I spoken vnto you that in me ye might haue peace. For in
the worlde shall ye haue tribulation, but be of goode cheere, I haue ouercum the worlde.

The disciples beyng boldened with these sayinges, begonne sumwhat to
stande in their own conceite, and as though they had of they^r owne strength
been able to abide and beare their lordes death that was at hande, they an-
swere on this wyse: loke (say they) euen now at this present dost thou fulfill
the

The paraphrase of Erasmus vpon

the selfe thyng whiche thou promisedst afterwarde to do: for nowe withoute any darkenes of parables, thou speakest plainly out, what thou wilt do: neyther nedeth it to aske the any further question. For thou knowest all thynges, and with thy good wordes hast deliuered our hertes from sorow, so that we nedeno further communication: and why? we nothyng doubt, but that through hope of thy ioye to cum, we shall boldly and patiently suffre the thyng that is imminent and cummyng towarde vs: and we do therfore finallye and verily beleue that thou art cum out from god, because thou seest thoroughly the very botom and secredie of our hertes. And than the Lord Iesus, whose manner was euerywhere sharply to controll, and restraine whatsoeuer humaine and worldely arrogancie, ambicio, or self affiance, he perceiued to arise in his disciples heartes, that they mighte plaiuely learne to distruste their owne strengthe and vertue, whereby they myght dooe nothyng, and wholly to depende vpon the hande of God the father: The Lord Iesus (I saye) dyd thus abate and acoole that arrogancie (whiche was suche) that though they yet vnderstoodenot what he said, though they had no true belefe, and as yet wer not meete for the stormes that wer cummyng vpon the, for all that they tooke on hande the thyng that was to be asked of God by prayer. And he aunswereyth them after this sorte: what dooe I heare: the thyng whiche I promise to geue you hereafter whan ye shall be made stronge, and be stayed by my doctrine, and by the inspiration of the holy ghozt, ye now proudly take on hande before due tyme: as if ye might do at lest sumwhat by the helpe and assistance of mans own power and vertue: when as rather the tyme is full vyghe that ye shall declare how strengthlesse ye are of your selves. For ye shall not onely bee vnable to go through the instant repest, but leauing me alone in the handes of the sergrauntes & catchpolles, whiche shall violently draw me to the death of the crosse, ye shall run awaye eche one a sere waye, through feare so amased, that ye shall not one beare cūpany with another to your succoure and comforte, whyles euery one shall feare other, lest by any others telling he might be bewrayed and cum in daungier, albe it in dede I nedeno your aide and helpe: I shall of truth be forsaken of all my frendes: but yet shall I not be desolate, because the father shall neuer leaue me. Therfore I do speake these thynges vnto you that distrusting youre owne strength, ye maye reste and stave your selfe in me. The worlde shall make great commocio, and fiercely rise agaynst you, as it doeth agaynst me, but bee bolde and shynke not, remēbyng that I haue conquered the worlde: ye shall take example at me, and shall truste to be holpe by me, ye shall also haue victorie, but through me, beyng of youre owne nature very weake: and yet when tyme and occasion shall require, ye shall be through my spirite stronge and vnuanquished.

Now ye be
leuc. 36.

The .xviij. Chapter.

The text. These wordes spake Iesus, and lift vp his eyes to heauen, and sayed: father, the houre is cum, glorifie thy sonne, that thy sonne also may glorify thee. As thou hast geuen him power ouer all fleste, that he should geue eternall lyfe to as many as thou hast geuen him. This is life eternal, that they might knowe thee, the only true god, and Iesus Christ whom thou hast sente.

After



After that Iesus had with this kynde of talke parte-
lye comforted his disciples, and partely taughte them
and geuen them also instruction againste the daunge-
rouse storme that was imminente and cummyng v-
pon them, than for so muche as he had by woorde of
mouthe aduertised them howe that mans own power
and strengthe is not to be trusted to, but menne muste
put their trust in heauenly ayde and succour, he nowe
therfore woulde teache his by very practyse, that in
wozlely afflictions whiche percase myghte sodeynly falle vpon them, they
shoulde looke to none other for succour, but vnto the father of heauen, vpon
whome oughte all they wholly to depende, that be desirouse to be strong
enough and able to beare persecuciō. Therfore, lifting vp his eyes to heauen, to
thentente he so myghte euen by the very semblance and behauiour of body tea-
che whyther the mynde shoulde be directed, and wherupon fixed, he spake ou-
this wise: father (sayed he) now the tyme is cum whiche I haue alway longed
for. Glorifie thy sonne among men by death and resurreccion, that thy sonne on
his behalfe maye glorifie the amongest all men, and so the one to bee known by
the other. For so it is expediente for the saluacion of all mankynde, that the
worlde knowe the sonne by thee, and the father agayn by the sonne. And for
this cause hath it pleased thee to geue vnto the sonne power ouer all mankynde
vniuersally: And for none other ende haste thou geuen this power, but that
all folke shoulde be saued. And beyng deliuered from death, shoulde attaine to e-
uerlastyng life. For it hath liked the, that what thing soeuer thou grauntest
and geuest to men, thou geuest and grauntest it by me: throught whose death
thou geuest to all that wyll, eternall lyfe. Furthermore, the very originall sou-
tain of eternall lyfe is, that (both the one and the other settynge forth eche others
honour and name) men by sayth do know vs both: that is to saye, thee, which
art the onely true god, not only of the Jewes but of all the people of the whole
worlde, from whom proceedeth whatsoeuer is any where good, and to know
him also whom thou hast sent into the worlde, for the saluacion of mankynde,
Iesus Christ, by whom thou giuest whatsoeuer it pleaseth thy goodnes to
geue to men: and this thou doest that they shoulde rendre thanks to vs both,
to thee as to the chiefe autor of all thinges, to me who at thy wil and pleasure,
am about willyngly and gladly to finishe by this busines that I am appoi-
nted to. For he cannot cum to saluacion whiche honoureth the father, in case he
despise the sonne, nor yet he that hath the sonne in reuerence, if so be he contene
and neglecte the father: for asmuche as the prayse and glorie of the one, is the
praise and glory of the other.

I haue glorified thee on the earth. I haue finished the worke, whiche thou gauest me to
do. And now glorifie thou me, o father, with thine owne selfe, with the glorie whiche I had
with the fater the worlde was. I haue declared thy name vnto the men, which thou gauest me
out of the worlde. Thine they were, and thou gauest them me, & they haue kept thy worde.
Nowe haue they knownen, that all thynges whatsoeuer thou hast geuen me, are of the. For
I haue geuen vnto them the wordes whiche thou gauest me, and they haue receyued them,
and haue knownen surely that I came oute from the: and they haue beleued that thou did-
deste sende me.

The text.

I haue hitherto renounced thy name by miracles, and with my doctrine
here

The paraphrase of Erasmus vpon

herein the worlde, and haue goen about and doen thy commaundement beyng forwarde and readie to prosecute and accomplishe that which remaineth to be doen. I haue not sought myne owne glozy, but thine: yea I haue abased and caste downe my selfe into extreme contempte, to the intent I might blase and honozably set furth thy name amōg men. For thy glozy is alwaie whole, substantiall, and sounde in it selfe, without decaye, nor thou haste no nede of māg prayse, but it standeth them on hande that thou be knowen vnto theym. And now my father, byng thou it to passe that on the other parte, the worlde may semblably knowe and perceiue that I am fully and wholly receyued into that same glozie whiche I had with the, before the worlde was made. By reason of the frayle mortalitie and bzittlenes of the bodie, men impute me to be very base, and exteme me very cōuersely, but they lyely exteme the. Thy glozy as of it selfe it hath neyther beginning nor endyng, so can it neither encrease nor decrease. Nor the infirmitie of this bodie that I haue put vpon me, doeth not imponerishe or lessen my glozie, whiche I haue alwaie had beyng euermore bozne of the, but thou haste made the worlde by me, to haue folke that shoulde knowe, that shoulde haue in admiracion, and shoulde loue thy power, wysdō, and goodnesse: and now agayne is the time that thy goodnesse must restore by me that whiche hath been fourmed and made. It shall verely be restored, if the worlde knowe howe great thy loue is towarde mankynde, whiche to saue, thou haste geuen thy only sonne vnto death: howe great the power is that hath conquered the deuill and banquished his tyrannie: howe great is thy wisdom that hath with suche wonderfull deuyce, conuerted the worlde vnto the whiche was alienate from thee: The thyng is begun, and the foundation of this worke is layed.

I haue made thy name knowen vnto them, whom (being through thy godly inspiration exempte and priuiledged from the worlde) thou haste geuen and committed vnto me. They could not haue beene taken out and separate from the worlde, they could not haue been grafted in me, vnles thy liberall fre goodnesse, had inspired their minde. Thyne they were, whom thou createdst, thine they wer whom thou haste appointed to this businesse, and geuen them to me to be taught and informed.

Neither hath thy bounteousnes nor my laboure and diligence been bestowed vpon them in vaine. They haue beleued my doctrine, wherin I haue taught them thee, and not onely geuen credence vnto it, but they haue hither to stande stedfastly in faythe, obeying my wordes. For it is well known and perswaded vnto them, that the Jewes would not beleue, that whatsoeuer I haue taught, whatsoeuer I haue doen, it hath proceeded from the as the auetoz: and hath been doen through thy power and vertue.

For I haue taught them none other thyng than that I haue learned of the, who also haue al my being and whatsoeuer I am, of thee, and whatsoeuer is thyne is also mine. Therefore my worde (whiche the Phariseis haue contemned,) haue they receyued as cum from the, & beleuing the same haue certainly knowen that I proceeded from the, and of the am sent in to this worlde. They haue thus muche profited, that they be perswaded howe that I am Messy-as, whiche haue been so many hundreth yeares looked for: whome thou haste sente into the worlde, for the saluacion of al that faithfully beleue. And now because I do leaue them as touching companishp of body, I do on my behalfe

halfe again commend theym to thy goodnesse to be kepte and preserved, that they decaye not, but alway profite more and more and waxe better. They know whom they ought to thanke for theyr saluacion. They knowe of whom to be succored, and whome to leane to. They doe depende vpon thee.

¶ I praye for them, I praye not for the worlde, but for them whiche thou hast geuen me, **The text.** for they are thine. And all myne are thine, and thine are myne, and I am glorified in them. And nowe I am not in the worlde, and they are in the worlde, and I cum to the. Holy father, kepe those whiche I haue geuen thee, that they also may be one as we are. Whyles I was with them in the worlde, I kepte them in thy name. Those that thou gauest me haue I kepte, and none of them is lost, but that losse thyne, that the scripture myght be fulfilled.

Therefore I praye for them whome beinge withdrawn out of the worlde, thou wouldest shoulde be thine: and my prayer is that thy goodnes woulde stablyshe and make the thyng perpetually theyr owne, whiche thou hast begun in theym. I do not nowe praye for the worlde, whiche beinge blynded in euill desyres, doeth stubernly oppugne & reclayne against my doctryne, hauing enuie at theyr owne saluacio, when it is frely offered theim: I praye for them who thou hast comitted to my tuition, bicause they be not of this worlde but thine, and against the malice of the deuill, they cannot be in sauerie but by thy continuall ayde. I therefore, o father, commend theym to thee, that it maie please thee to let them be alwaye thine, lyke as I am perpetually thine for ever. And therefore are they myne, because they be thine: for betwene vs are all thynges common. For whatsoeuer is myne, the same is also thine: And what soeuer is thine, the same is also myne. And lyke as thou arte honored and glorified by my doctryne among men, so am I glorified by the beleefe of these, whiche stycke vnto me constantly: when as the phariseis and the scribes stand obstinately in the denyall therof. For these shall after a sorte succede me in offyce, and cum into my rouine, and after that I be take away out of this worlde they shall make bothe thy name and myne to be of famous memoire, throw out all the worlde. I haue played the preachers parte, and doone my function and office therein, wherin these shall succede me, and cum to lyke offyce.

And nowe am I not in the worlde, whiche I do furthwith leaue, and goe out of it, but yet these abyde still in the worlde in my stead, to disperse abroad throughout all nacjons of the worlde, that whiche they haue learned of me. But I (leauyng them behynde me) cumme whole to thee. O holy father, kepe and preserve them in preachynge of thy name, whom thou gauest me to teache: and so kepe them that they maye preache and teache those thynges, whiche thou haste wyllid me to preache, and whiche thynges I haue taughte obeying thy wyll in all thynges. And this do, that as I neuer went from thy commaundementes, but in all thynges haue agreed and consented to thy wyll, so bothe the doctryne of these, and also theyr lyfe, do neuer dissent from myne. For so shall our name be truly glorified by them, yf as we agreyng within our selues do bothe the one and the other glorifye eche other: so enen these neuer dissenting from vs doe make our name famous all the worlde thorow. For whatsoeuer they haue taught & doen, bicause it shal be perceyued to haue cum from vs, it shal therfore redound and be referred to the praisse and glorie of our name. As long as I lyued in theyr company familiarly, as a man with men, I was diligent to kepe them as thine, and as men that thou

The paraphrase of Erasmus vpon

haste put me in trust withall, euen with bodely seruiſe, and doynges alſo, and I haue reſeyned and continued them hitherto in league with vs. So manye as thou gauleſt me, haue I ſaythfully kept ſafe, and neuer one of this couente or ſelowſhip hath periſhed excepte one: whiche (though he lyued in my compa- ny) yet was he none of myne, but bozne to danacion, which hymſelf through his owne faulte wyllingly called for, and occaſioned to fall vpon hym. For I omitted nothyng that ſhould haue reuoked him, a haue brought him to better mynde. And this thyng truly dyd not happen by caſualtie, but holye ſcripture dyd long tyme befoze ſhewe it ſhould cum to paſſe, that a familiar and a com- panton of houſholde, ſhould betraye to death his owne lord and Maſter. Not withſtandynge, through thy godly deuſe and diuine prouidence, it is cum to effecte, and purpoſe, that alſo this mannes death and damnacion, ſhall be profitable and do good to the publyke health and ſaluaſiō of the whole world ſynce that by hym is procured the thyng, without whiche ſaluacion could not be had, and ſithe alſo an example is gotten therby, whiche ought to counſayle and admoniſhe euery man to abyde conſtantly, and to perceyue in the thyng that he hath once begun, and taken in hande: leſt he by his owne follie turne to his owne vetter deſtruction and cauſe of his owne damnacion, that thyng whiche (by the mere bountie, and free goodnes of god) was geuen hym, to obteyne therby eternall health and ſaluacion.

The text. Now cum I to the, and theſe wordes ſpeake I in the worlde, that they mighte haue my loye full in them. I haue geuen them thy worde, and the worlde hath hated them, be- cauſe they are not of the worlde, euen as I alſo am not of the worlde, I deſyre not that thou ſhouldeſt take them out of the worlde: But that thou kepe them from euill. They are not of the worlde, as I alſo am not of the worlde. Sanctify them thorow thy truth. Thy word is the truth. As thou biddeſt ſend me into the worlde, euſo haue I alſo ſent them into the worlde: and ſo they ſakes ſanctiſie I my ſelfe, that they alſo might be ſanctified thorow the truth.

But now, lyke as theſe matters are doen by thy eternall wiſdome and iudge- ment, euen accordynge as thou wouldeſt haue it, ſo I now after I haue finiſ- ſhed the thynges that thou commaundeſt me, do leaue the worlde and cum to the. But I ſhal go hence, do in the meane while ſpeake theſe thynges vnto the, not that I am any thyng doubtfull of thy wyl, but that I maye by this pray- er comfozte and ſtabliſhe my diſciples: to the thente they maye vnderſtād howe that thou wilt care and prouide for them, after that they ſhal want the preſence and ſight of my body, and that they maye alſo put a waye ſo toweſfull penſiue- neſſe, for that they knowe how that I ſhall liue agayn: and ſo they loye to be ſoone renewed agayn when they haue ſene me ryſen from death to lyfe: and in conſolacion, after they haue ſene me taken vp into heauen, and they to haue re- ceuyed that heavenly ſpīte, the holy ghoſte, one that ſhalbe both in ſteade of the and me, they maye conceyue and receyue no tempoꝛall or vnperſiſte ioye, which maye ryſe by the ſight of my body, when it is broughte to them agayne: but to haue a perpetual and a perſiſte ioye whiche our ſpīte ſhall alwaye in- fuſe in them, dwelyng in theyr hertes: to thentent that now they ſhoulde de- pende of nothyng els than of a good afflaunce in vs, and in the byghyness of conſcience. The worlde ſhall ſire bp ſore ſtoꝛmes of grieuouſe perſecucion as gaynſt them becauſe my doctrine agreeth not with the affections and carnall deſyres of this worlde. For men of truth be deſpycul of, and gaue ſo carthly and

and transitory thynges, and I teache heauenly thynges. This doctrine which I had of the, I haue taught it them: and these fewe haue well lyked it and embraced the same & world settynng nought by it. And because these loue my doctrine, the world hateth them, as forsakers of the world, & runnagates to vs: & the world hath none other grounde thus to do, but bicause they sticke vnto vs, and renounce the worlde. This worlde hath his baytes and enticementes that seme pleasaunte for a tyme: it hath also his dreadfull thynges, and threathynnges, wherewith it doth discourage and weaken euen a right stronge and bolde herte. Herewith he mayntayneth and defendeth his faction, & fighteth against our religion. Therfore equitie would, and no lesse becummeth our bounteousnesse, that those whiche hath forsaken the worlde to cum to vs, and haue committed and credite themselves wholly to vs, and altogether depende vpon vs, we should care & prouide for: to the entent the world maye knowe that they be in moze safetie whiche betaketh themselves to our socoure and mayntenance, than those that leaneth to the ayde and helpe of the world. The simple, playn true hearte, whiche they beare towarde vs, and the truste that they haue in vs, deserueth heauenly fauor, and the hatred whiche the worlde beareth towarde them for our sake, prouoketh our beneuolence and good will towarde them. For the worlde doth not therfore hate them because they be theues or murderers, rauishers, or deceyuers with false buyng and sellynng, but because they be cleare and pure from the enozmities of this worlde: as ambition, couetousnes, malice, pharisaical fraude, feidolatrie, from vncleannesse and other synnes wherewith the worlde is euery where infecte. Furthermoze as the worlde hateth me bicause I haue obeyed thy wyll, so doeth it also hate them, because they do mistyke and contemne the doctrine of the phariseis, and set noughte by the folithe wisdom of the worlde: but in a simple and true meanyng sayth obeye my lawes and tradicions. And the worlde doeth not onely hate me but also my name, and is lothe to haue me spoken of: yea for my cause it hateth the whosoever they be, that will neglecte mannes doctrine, and folowe the plain pure doctryne of the gospel, euen bicause it doeth muche disagree with the lustes and desyres of them whiche withall affection and pleasure do embrace thynges of this worlde. I now that haue diligently don my duetie and office, am separate from the felowshyp of the worlde, for so it is mete to be: But I would not as yet haue them cumpanions with me, for the time is not yet that they also should be taken cleane out of the worlde, vntill they likewise haue with diligence executed the office that is commit vnto them. This I enely praye for, that they liuyng in the worlde, be not polluted with the bices of the worlde, & that they fall not a waie from vs, and turne backe warde into the factions and vnstable opinions of the worlde: for they byrg so many ways assaured, can not thurme and exchue that without thy helpe. They stycke to me, they be my braunches, and my membres. Thus the matter standeth, that as I am diuers and not agreable to the worlde because I stycke to the: euen so these also are vnylike to the worlde, and misliked, because they cleaue and sticke to me. As I haue kept me safe and pure from the filthye pollutions of the worlde, so kepe thou these cleane and inpolluted from all contragious infectiōs of the worlde. That shall take effecte, if by thy ayde and helpe they perseuer in the truerhe.

I desire
not that
thou shouldest
take
them, &c,

The wisdom of the worlde hath muche falschoode mixte withall: Apocals laweis wapped in shadowes of thynges: but thy worde whiche I haue

The paraphrase of Erasmus vpon

taught is pure trueth, it hath no disceite, it is cleare and easie withoute smoke and shadowes. This trueth haue I taughte purelye and sincerely, that there nedeth not now so many interpretations or translations, so many pharisaicall ordinaunces, or so many laboured philosophical sophemes and subtill sentences. Onely my doctrine is playne and easie to bee vnderstande of all folke, if so be that fayth be had: And than it shall be a sufficient doctrine to vterlastyng felicitie.

Lyke as I beynge thy Apostle, and messenger, and sent from thee into the world, haue doen thy busines faithfullye, and haue not bene corrupted with contagiousnes of the worlde, but rather haue drawen the worlde to my purenesse, euen so do I send these into the worlde in my steade, to teache purely and sincerely that whiche they haue hearde of me, not studying theyr owne gayne and prayse, but folowynge thy will, to the intent that by theyr testimonie, many maye be drawen to vs, and be separate from the worlde: whiche is altogether synfull. And because these maye be purged from sinne, and so perseuer pure in preachynge the trueth of y^e gospel, I do offer my selfe a sacrifice to thee. For he can not purely preache my doctrine to the worlde, that is subiecte to worldly affections.

The text. O true thelesse, I praye not for them alone, but for them also, whiche shall beleue on me thorowe theyr preachynge: that they all maye be one, as thou father arte in me, and I in thee, and that they also maye be one in vs: that the worlde maye beleue that thou hast sent me. And the glory whiche thou gauest me, I haue geuen them: that they maye be one as we also are one, I in them, and thou in me, that they maye bee made perfecte in one, & that the worlde maye knowe, that thou hast sent me, and hast loued them, as thou hast loued me. Forther I will that they whiche thou hast geuen me, be with me where I am, that they maye see my glory, which thou hast geuen me. For thou loudest me before y^e making of the world.

For I do not onely praye for these whiche are fewe in numbze, but for all that shall through my doctrine preached of these, renounce the worlde, and put their whole affiaunce in me. For it shall so cum to passe, that as I stickynge to thy wordes, am not pulled awaye from the, and like as these, stickynge to my preceptes shall not be pulled awaye from me, but as braunches shall liue in vs, and as our members shall be quickened and made liuely with the spirite: eue so other (whiche shall sticke to these mennes wordes which beynge receyued at my handes they shall teache to the worlde) beynge grafted in me, maye be soynded to thee by me, so that the whole bodye maye cleaue ioynctly together, thou beynge the roote and I the stocke, the spirite beynge distribute thorowe out all the members: and bothe these braunches and the other that shall be broughte to the fayth by these, beynge dispersed thorowe oute the whole worlde farre & neare. I can do nothyng without thee, these coulde do nothyng without me: The same thyng that I receyued of thee, haue I poured into them by the spirite whiche is common to all, that as thou extendest forth thy power and strength in me, and I inseparably do cleaue vnto thee: euen so bothe we maye extende forth our power in these cleauynge vnto vs, and will not be disseuered, to thintent that the worlde beynge prouoked with these mens vniforme doctrine, miracles, and honest chaste maners, maye beleue that I am cum from thee, & that what so euer I haue doen, may rebound to the glory of thy name: and that the worlde also may vnderstande and perceyue oure spirite to bee in these persones, shewynge forth and bringynge to light his force and power,

by

The glory
which thou
gauest me I
haue giuen
them

by miracles & other dyuers proufes. For as I haue not chalenged to my selfe the prayse and glorie whiche the miracles that I haue wrought haue gotten me amongst men, but I haue translate, surrendred, and put it ouer to thee (o father) whome I haue confessed to be the auctoz therof: so the glorie whiche these shall prepare by their great actes for the tyme to cum, shall be altogethyer ours: because they shall do nothyng in theyr owne name, but shall referre all thynges to the commendacion and glorie of our name. And so therfore the worlde shall perceyue suche a concord betwene them and me, as is betwene thee and me. I will worke in them by my spirite, as thou hast set abroche thy trueth in me. And so it will cum to passe: that they also as members of one bodye, cleauing to one head, and quickened with one spirite, may by mutuall concord sticke together among theynselfes: that on all parties, there may bee a consummate and a very perfite concord in heauen and in yearth.

The discencion in opinions doth take awaye the beliefe of doctrine. If they agreing one with another shall teache the same that I haue taughte, if lyke agree with doctrine, doubtles the worlde shall perceyue it is no worldlye or humane doctrine, but to be cum from whom thou sendest into the worlde. It shall also vnderstande that they be beloued of thee, obeying thy wyll, as I am beloued of thee, one that no where declineth or swarthyeth from thy mynde and purpose.

Father my desyre is, that as these whom beyng disseuered from the worlde thou hast geuen to me, shall be folowers of myne afflictions and crosse, so they maye be partakers with me of glorie: that lyke as they haue bene beholders of my base and meane state, and witnesses of my payne and tormentes: so they maye lykewise see and beholde the glorye, whiche thou shalt geue me after I haue passed thorow these euils and haue finished my whole passiō, that also they maye learne by afflictions to go to the eternall ioye, and by reproche and ignominie, to go to immortall glorye. For it is no newe glory which thou shalt geue me, nor newe charitie wherewith thou louest me: but therfore thou shewest tokens and argumentes among men, of thy loue towardes me, to the intent that those which wyl be myne, shoulde by lyke waye & meane compasse and seeke for thy loue: and by lyke dedes labour to be promoted vnto the glorye of heauen. They whom thou hast vouchsafed to loue, and shalt also w them as worthy thy glorye, hath been loued of thee before the creatiō of the worlde.

O righteouse father, the worlde also hath not knowne the, but I haue knowne the, and these haue knowne that thou hast sent me, and I haue declared vnto them thy name, & will declare it, that the loue wherewith thou hast loued me, maye be in them, and I in them. The texts.

O righteouse father, nothing hath been ouerslipt or omitted of me, wherby thou shouldest haue been brought to be knowne of all folke, but the worlde beyng for the moze part blinded in the sinne & faultes therof, would not knowe thee, because it would not beleue me, whyles I taught thee vnto the worlde. But I beyng puce from the worlde, haue knowne thee, and haue taught thee beyng knowne vnto me. Neyther hath my preaching been altogethyer in vaine. They, whom thou specially diddest chose for that purpose, haue knowne thee by me: they knew that I came from thee, although the Phariseis with open clamour sayeth, that I cam from Beelzebub the prince of deuils. But as thy goodnes had sent me to haue saued all folke, if it could by any waye haue been

The paraphrase of Erasmus vpon

brought to passe, so thy rightuounesse will not suffer the desires of the faythfull to be frustrate and voyde, for the infidelitie of sum that be vnfaythfull.

The learned, the potentates, the chief heades of religion haue contemned thy doctryne, but these rude, ignorant, meke and vnlearned persons haue by me receyued the knowleage of thy name: and I shall cause it to be moze and moze known vnto the, that thou mayest with the same great charitable loue wherewith thou embracest me, lyke wise embrace them: and so they beyng moze fully taught by my spirite maye on theyr behalfe agayne bothe loue vs, and one of them by mutuall gentlenes, nourish, cherishe, and defende eche one the other. For so shall they be strong agaynst all the troublesum hurlyburles of this world, and shal persist vnuanquished.

¶ The .xviii. Chapter.

The text ¶ When Iesus had spoken these wordes, he went forth with his disciples ouer the brooke Cedron, where was a gardeyne into the whiche he entred and his disciples. Judas also whiche betrayed hym, knewe the place: for Iesus oftymes resorted thither with his disciples. Judas then after he had receyued a bande of men, and ministers of the hye priestes and phariseis, came thither with lanternes, and fyrebrandes, a weapōs. And Iesus knowing all thynges that shoulde cum vpon him, went forth, and sayde vnto euery whom se he prayd: They answered hym: Iesus of Nazareth. Iesus sayeth vnto them: I am he. Judas also which betrayed hym stode with them. Aflone then as he had sayed vnto them, I am he, they went backwarde and fell to the grounne.



Vnto this kynde of talke, our Lorde Iesus dyd confirme, stablishe, and bolde the hertes of his, and after he had so doen, and commended his flocke to his father, he departed thence of his owne voluntarie wyll, to go meete them, that shoulde apprehende hym: therin declaryng playnly to his disciples that he woulde willyngly and gladly suffer, what soeuer payne shoulde be put vnto him: for it was midnight, and except it had been a well known place, he coulde not haue been taken. Therfoze he departed out of that place wheras he had thus spoken to his disciples. And when he was gone ouer the brooke whiche the hebrues call Cedron, because many Cedre trees growe there: He and his disciples waytyng on hym, went into a gardeyn: not ignoraunt that Judas woulde cum thither with a bande of harneysed men to attache hym, because Judas that betrayed hym, knewe full wel that our Lorde Iesus was wount often to get hymselfe secretly thither, late in the night with his disciples to praye. They tooke the night tyme for this cause lest the company that Iesus had with him, shoulde make resistence, and let them to take hym.

For Judas that was of a disciple becom a traytour, and of a cumpanye onto hym that was a redeemer made a capitayne of threuike souldiers, came into the gardeyne (where the lord beyng w his disciples, prayed) with the bad of men whiche he had taken vnto hym by the appoyntment of the Byshoppes and phariseis, with whome he had couenaunted to betraye Iesus, and bring hym into theyr handes: And verily they brought with them, fierbrandes and lanternes, by meanes wherof he myght be discerned and knowe in the night. For they came not without swordes and stauies agaynst the force and violence of Christes disciples, yf percase any woulde haue profered to defend the lord. Howbeit Iesus knowing all thynges that was wroughte and done agaynst

agaynst hym, to teache playnely that hymselfe wittinglye and willinglye dyd suffer all that he suffered, not taryng for theyr cummyng, went forward to mete them as they were cummyng towarde hym, and of his owne mynde enforced, asked them whom they sought: lest for lacke of knowledge, they myghte haue layed handes vpon sum of his disciples. And when they had answered hym, Iesus of Nazareth, he sayde boldlye vnto them: I am verye he whom ye seke. There was then also Judas Iscarioth present, and his bande of men with hym: whiche Judas had a litle before betrayed Iesus with a kysse vnder a false pretended friendship, ere the Lorde had spoken these wordes. Yet did Iesus neyther in the meane tyme betraye hym, of whome he was betrayed, nor spake any rough and rebukefull wordes agaynst the souldiers that were hyed to attache hym: because he woulde styll euen tyll all were fullye ended, shewe his disciples an example of gentlenesse and modeste meekenesse. But as soone as Iesus hadde sayed vnto them: I am he, the bande of men beinge soore afrayed went backwardes and fell to the grounde, not able to sustayne and abyde the violence of the lordes voice.

Then asked he them againe: whom seke ye? They sayed: Iesus of Nazareth. Iesus answered: I haue tolde you that I am he. If ye seke me therefore, let these go their waye, that the saying might be fulfilled which he spake, of that which I gaue me haue I not lost one. After that they wer cum to themselves agayn, and made readye to sette vpon Iesus the secound tyme, the Lorde asked them once agayne, whom they dyd seeke. And when they had now answered as before, saying they sought Iesus of Nazareth, he made them a lyke bolde answer, as he had doen before, and sayed: I coulde you euen verye now that I am the same manne ye looke for. And if ye seke me, I do licence you to touche onely with me: suffer ye therefore these to goe theyr waye, agaynst whome I geue you no interest at this presente. The cause why Iesus did thus, was to declare by a manifeste token, that he could not haue been apprehended, except he had permitted hymselfe to be taken, in that he had once with one word putte backe and cast downe to the grounde bothe a desperate and an armed multitude of souldiers, and Judas selfe to, that shameles traitour. Moreover lyke as he gaue them leaue to take hymselfe, so on the other syde he restrayned them from hauyng power ouer his disciples: because he had tolde beforehand that the fiercenesse of that storme, shoulde for that present tyme light vpon his owne head alone, and as for the rest, although they wer sum what ouerthrowen and defected, yet should they be safe withoute hurte vntill he shoulde see theym agayne: herin declaringe hymselfe to play the parte of a good shepheard which redemeth þe healty of his flocke with the losse of his owne life.

The text.

Then Symon Peter hauyng a swerde, drew it, and smote the hye priestes seruant. The text.
and cutte of his ryght eare. The seruantes name was Malchus. Therefore sayeth Iesus vnto Peter: Put vp thy swerde into thy sheathe: Shall not I drinke of the cuppe whiche my father hath geuen me? Then the company and the capitayne and ministers of the Iewes, tooke Iesus and bound hym, and led hym awaye to Annas first, for he was father in law to Caiaphas, whiche was the hye priest that same yere. Caiaphas was he which gaue counsell to the Iewes that it was expedient that one man should dye for the people.

Now then Symon Peter whiche bore a notable ardent loue towarde his Lorde, because he had made a great braggue of hymselfe, no lesse than that he woulde be contente to dye to saue his Lordes lyfe: seeinge the armed band of

The paraphrase of Erasmus vpon

men to lay hand vpon Iesus, forgot what the Lorde had sayed vnto hym. And so beyng in a sodaynerage, ordeyne out a swerde, not taryng to bee commaunded of his Lorde to do it, a stroke the bishops seruant whose name was Malchus, but the stroke lyght not as he would haue had it: he onely stroke of the felowes right eare, euen accordyng as the Lorde did stay his hande, to the entent he shoulde geue but a small wounde. Howbeit Iesus dyd forthwith of his owne gentlenesse heale the man agayne. And in deede the Lorde suffered him that shoulde be a ruler of his church, to fall (of a godly zeale truly) into this errour, for that he might afterward moze surely & moze effectuously put away all desire to do vengeance, and shake of altogether priuate reuengyng and vse of weapons, since he had once rebuked hym whiche as yet hauyng no contrary commaundement, did of very deuotion, and of a godly affection goe about to defende his moste vertuous & godly Lorde against the wicked. So the Iesus verily put away by his deuine power, & force of the me of warre from Peter, but yet withall he chideth Peter as a disciple, when he seeth hym hotely set to fyght out the matter, & saith: Peter, what doest thou? Hast thou forgotten what thou hast heard of late whyles thou didest exhor-te me not to dyc: that is to witte, how thou wast called Satan, and commaun-ded to felowe behynd. To what purpose is thy sworde drawen, because thou wouldest hynder my death, whiche I go to suffer willingly, and apoynted so to do by my father.

It becommeth the to folowe, and not to repell my crosse. Therfore put thy swerde into thy sheath. Matters of the gospell are not so to be defended. If thou wilt succede me as my vicar, thou must fight with no other swerde than of Gods woorde, whiche cutteth away sinnes, and saueth the men. Shall not I drinke of this cuppe of death, whiche my father hath geuen me to drinke? How shall it cum to passe all we to be one, accordyng as I prayed to my fa-ther, excepte that lyke as I do obey the fathers will euen to the very death, so pou lyke wyse obey my commaundementes.

The disciples beyng with this saying restrayned and stayed from fightyng, the meane of warre and their capytayne, with the ministers also whome the byshops and phariseis sent to augmente the numbze, layed their wicked handes vpon Iesus, and ledde hym fast bound as a malefactor, first to byshop Annas, Caiphas father in lawe. Caiphas verily was the hye byshop of that yere, therfore they led Iesus from Annas house to Caiphas, of whom it was spoken before. that whyles other wer perplexed and in doubte what was to be doen with Iesus, he beeryng (for the office sake that he bare) inspyred wyth the spirite of prophete, counsayled that in any ca'se Iesus should finally suffer death, because it was so expedient for all folke that the health & saluacion of the people should be recouered and redemed with the death of one man. Ie-sus therfore was led vnto Cayphas father in lawe, first to fede his eyes wth a sight that was wished and longed for: also that he might be examined in thys mans house, if they could finde any lykelyhood of any fault in hym. For al-though they had suche bloodsuckyng hertes, as could haue been contente to haue murdered theyr owne parentes, yet for feare of the people, & of the lieut-enant Pilate, they studied to pretend sum colour of iustice, but Gods prou-idence turned the wicked subtyll crafte of man, into the glorie of his sonne. For whylest he is thus taken, thus led from Annas to Caiphas, from Caiphas

to Pilate, from Pilate to Herode, and backe agayne from Herode to Pilate, whyles he is examined of many, and of many matters accused, he made them all witnesſes and confeſſours of his innocencie, yea they that wer his enemies. And verily there is no moze certain teſtimonye of innocencie then that whiche truely forceth out of an enemy. Howe lyttle equitie did they ſhewe mete for a biſhop? They bought the betraying of an innocente with money, they areſted and toke a naked man without armour, with a bande of armed men hyred for that purpoſe, they bounde hym that made no reſiſtence, but that he had ones ly ſhewed great lykelyhode how great his power was in caſe he would haue uſed it, and willingly gaue hym ſelfe vnto them: they led him not to a iudge, but to an enemy, as men auauntyng themſelves of theyr praye, and there finally ſought they for a faulte to be layed againſte hym, when as the equitie euen of prophane lawes, wil no man to be areſted except firſt a man be moſt hated for his naughtynes, and ſo burdened with a faulte.

The text.

¶ And Simon Peter folowed Jeſus, and ſo did an other diſciple that was knowne vnto the hye prieſte, and went in with Jeſus into the palace of the hye prieſte. But Peter ſtoode at the doore without. Then went out that other diſciple whiche was knowne vnto the hye prieſte, and ſpake to the damſell that kept the doore, and brought in Peter. Then ſayed the damſell that kepte the doore vnto Peter: arte not thou alſo one of this mines diſciples? he ſayed: I am not. The ſeruauntes and the minſters ſtood there which had made a fire of coales, for it was cold, and they warmed themſelves. Peter alſo ſtood among them and warmed hym.

Now then when Jeſus was brought thither, that is, to Caiphas, Symon Peter notwithstanding that he was forbid fightyng, neuertheleſſe haſtyng yet ſum confidence in his owne ſtrength folowed Jeſus, and a certaine other diſciple with hym: euen the ſame that a litell before leaned on Jeſus breaſt at ſupper tyme. This diſciple becauſe he was knowne to the biſhop, was bold in truſte of that knowledge, to go into the palace with Jeſus. Peter becauſe he was not knowne, durſte not folowe them into the palace, but taryed at the doore without, in the meane tyme muche ſwaruung from that bold ſaying: I will venter my life for the. And yet ſum manlineſſe remained in hym for all that. For it came of loue that he durſt ſtyll folowe vnto the doore, ſeeing the reſte of his felowes ſcatter themſelves abrode eche one a ſere way, but in that he durſt not go in, was a feare, and did pronouciſcate that he ſhould ſoone after denye his Lorde. How beſt that other diſciple perceyuyng that Peter folowed not, ſpake to the damſell that kepte the doore to take in hym whiche ſtoode at the doore without. And whē ſhe mayde had let hym in ſhe behelde Peter, and thought ſhe ſhould knowe hym: bothe becauſe ſhe had ſene him in Jeſus cumpayne, and ſpecially becauſe he was commaunded to be brought in of hym whom ſhe knewe to be Jeſus diſciple. And therfore ſhe ſayed vnto Peter: Arte not thou alſo this mans diſciple whiche is now taken and brought in hyther? At this voyce of a woman of ſmal reputacion, whiche yet pretended no kynde of crueltie or thynge to be feared: ſeeing ſhe compared Peter with hym whom ſhe did not appeache nor violently handle, and knewe hym to be Jeſus diſciple, a ſo named Jeſus vnto hym, calling hym in ſuche ſort a man as though ſhe had rather pietied him then diſmayed hym: Peter, I ſay, for all this ſodainly forgetting all thinges whiche Jeſus had ſo oft repeted vnto him, and forgetting alſo his owne

Peter ſtoode at the doore without.

The paraphrase of Erasmus vpon

stone stout promise, denyed that he was Iesus disciple. And euen this is the firste profession of them that bee desirouse to mortise them selves in princes houses, verily to denye Christ, that is to say, the trueth. And whan Peter was thus gotten in, he wente and stode among the Bishoppes officers and seruantes whiche wer standyng by the fyre syde to warne them selves because it was colde that late tyme of the nyght. And Peter warmed hym with them trustyng that he so myght kepe himself secrete, and in the meane tyme see what shoulde becom of Iesus in conclusion, and what issue this matter shoulde drawe to, for as yet Peter had not put away all hope that his Lorde should escape death although he was so stricken with feare, that he did not once thynke of that the Lorde had euen newly befoze tolde hym would be, that is to wete, that Peters selfe for all he was a bolde promiser, would forswear his lorde and maister.

The text. The hye priest then asked Iesus of his disciples & of his doctrine. Iesus answered hym: I spake openly in the worlde, I euer taught in the Synagogue and in the Temple where all the Jewes resorte, and in secrete haue I sayed nothyng. Why askest thou mee? Aske them whiche heard me what I haue sayd vnto them. Beholde they can tell what I sayed. When he had thus spoken, one of the ministers whiche stode by, smote Iesus on the face, saying. Answerest thou the hye priest so. Iesus answered hym: If I haue euill spoken, beare witness of the euill, but if I haue wel spoken, whyimest thou me.

Now the bishop Caiphas to shewe him semblance of rightfull iudgement, but yet his intent was to gather sumwhat of Iesus sundrie answers, that he myght charge hym withall as a man faulty, and therfoze he questioned with Iesus of his disciples, what maner of men they were, whence he had them, and to what purpose he had gathered suche a company together, yea and also what he secretly taught them: Howbeit Iesus knowyng that he dyd not demaunde these questions of a righte iudgelyke mynde to knowe the truth, but deceytfully to hunte out sumthyng in hym woorthie blame, and to geat occasion withall how to harne his disciples, whome he would yet shoulde be in safegarde, Iesus, I say, knowyng this, made no answer to the Bishoppes wylie and traiterouse interrogacions, but banysheth the testimonye of himself and his, and sendeth them to the common reporte, and also to the recorde of his enemies, a profe of mooste certaintie for the innocente, and sayeth vnto the bishop: Why askest thou me what I haue taught my disciples secretly or in hugger mugger? My doctrine hath not been sediciouse nor secrete, I haue spoken openly to the brode worlde. That whiche I haue taught, I haue alwaye taught it in your Synagogues. I haue taught in the temple vpon the holy dayes, in place and tyme mooste notable and famous, whither Jewes on euery side out of all partes of Syria resorte. And I haue spoken nothyng in priuie or corners, which same thyng I durst not teache openly. Full often hath the people and Phariseys heard me. Why then dost thou now aske me of suche a maner of doctrine as shoulde be taught by stelth and very priuely? But rather aske them, that haue heard me teache openly. Theyr recorde shall be of moze certaintye whiche hath with me no familiar acquaintance, yea of whom sum doe hate me. Let euen them that be myne enemies repozte what I haue taught: for many knowe it, and it shal be easie to fynde witnesses of my doctrine. Whan Iesus had spoken these thynges, teachyng thereby that the trueth is to be answered for, boldeiy in dede,

I euer taught in the Synagoge.

Dede, but without tauntes or rebukes, one of the bishops ministres that by chance stood nexte him, a man not vnylike his lord and maister, willing to defend his bishops dignitie against the franke and liberall speache of Iesus, after suchelyke sort as Peter would haue defended his maisters life agaynst the force of the souldiers, not tarrying for any commaundement of his lord, gaue Iesus a blow on the cheke, and such a checkefull rebuke as was fit for such a byshop, and such a felow his seruauant, saying: Answerest thou the byshop so? Our Lorde Iesus myght bothe haue destroyed this wicked bishop and also haue letted this blow geuer, but that he would shew by example to his, how set out of course and how peruerse the iudgementes of the worlde be, for our Lorde Iesus whiche behaued hymself most mekely against all iniuries, beyng no where so sharp as against them that vnder the pretence of religion barke and worke against true religion, toke not the blow without replying in wordes, whiche yet endured the crosse and made no wordes therat. The bishops fate in auctoritie, Iesus beyng bounde was examined, here loe was a face of a iudgement. And of trueth befoze a temporall iudge beyng but an heathen, he that is accused shall be heard to say for him self. Here now befoze a bishop a blow was geuen for making one aunswere, and the blow to was geuen hym that afterward should be iudge of the quicke and the dead. And so in dede Iesus aunswered, in dede frankely but yet mildly and coldly, saying: I speake befoze a iudge, and I aunswere him beyng required. In this case befoze Gentiles also is the matter handled with good reasons and not with strokes. If I haue sayed any thyng amis tell me howe: but if I haue spoken nothyng euill, why doest thou beyng a iudges officer, here in tyme of iudgement, the iudge holdyng his peace, beate me without consultyng the thyng that I saye?

¶ And Annas sent hym bound vnto Caiphas the hie priest. Symon Peter cloode and warmed hymselfe, then sayed they vnto hym: Art not thou also one of his disciples? He denied it and sayed: I am not. One of the seruantes of the hie priestes, his cousin whose eare Peter smote of, sayed vnto him. Did not I see thee i the garden with him? Heret therfore denied it againe, and immediately the cocke crew. When they led Iesus from Caiphas into the hal of iudgement, It was in the morning, and they themselves went not into the iudgement hall lest they shoulde be defiled, but that they myghte eat the Pasche.

Verily Annas although vpon malice he reioysed that Iesus was vnder warde, and had in hold, neuertheles because he could try out nothyng of hym, whereby he might by any colour be proued giltie: he sendeth hym euen bound as he was to bishop Caiphas his sonne in law. But in the meane tyme whilst these thynges were in handlyng, Peter beyng all thynges a farre of, whiche as I begun to tell, stood in the throng of the ministres, warming hym at the fyre syde, and among these senn there were whiche by certayne tokens sum what knew Peter, and sayed vnto hym. Art not thou one of thyrs mans disciples whom the bishop thus handleth? Peter seyng so cruell a sight which made hym also soze afrayed, once again denied that he was Iesus disciple. For he now perceiued by the bishops interrogatiues how that they wer in deuise to attache Iesus disciples: also Peter thought by this deniall to bee safe from dauger, lyke as he had shifted himself fro her & kept the doze, but to make hym know & better, how he could nothing do of his own proper strenght being disseuered from the felowship of his Lord, there stood among other in that

The paraphrase of Erasmus vpon

that throng of the ministers, a certain kinsman of him þ had a litle before in þ garde first auentured to laye handes vpon Iesus, & had his eare stricken of by Peter. This felow was by þ iudgement of God brought in as an instrumēt, vnder pretence to auenge his cosen Malchus harine, but in very dede it was to coꝛrecte the rashe confidence that Peter had in hym selfe. For the said felowe beyng not contēt with Peters only one denial (for his fighting though it wer doen in þ dark, made him to be wel knowen) saith vnto Peter: What (saith he) doest thou denye thy selfe to be one of his disciples? Did not I euen right now see thee with mine eyes in the garden with Iesus? Peter beyng with this saying vtterly blanke and soze astonyshed, wished hymselfe accursed if euer he knewe Iesus. And anon the cocke crewe. Neyther did Peter by this token, which our Lorde had tolde him of before, cum to him selfe againe, neyther woulde haue been wel aduised except our Lorde had recovered hym, and brought him to himselfe agayne by his effectuall loking vpon Peter: and had also by inward inspiration prouoked teares of penauce in hym.

So many wayes was he that should be a special minister vnder Chryst of the holy churche, to be taught how in al thynges to mistruste his owne strength, and to depēde of his Lordes onely ayde and succour. Now therefore after that Iesus had been all the night long till the moynyng early, in examinacion before Caiphas, noꝛ no faulte coulde be founde in hym, wherefore he ought to bee called for, and to bee attained vpon lyfe and death, they harte hym out of his shoppe Caiphas house, and leade hym to Pilate the lorde presidente, to thentent they might charge him, and discharge them selves of the hatred that they should bee in for the adyng of innocente blood. And euen beyng bounde as he stood, Iesus was led by the hyred souldiers into the presidentes iudgement hall. Nowe be it the Jewes themselves went not into the house of iudgement, lest they should be polluted, in as muche as the pascall lambe muste be eaten of them: to the eating wherof they would go pure and cleane, but of a naughty peruerse religion bee ye sure, considering that they thought themselves to be contaminate and suspended with the harmelesse house of the president, because he was a Gentile and no Jewe, when as themselves by manye craftes went about and deuised a mans death, that had doen nothing amisse, yea that had many wayes doon well and deserued muche good at theyr handes.

The texte. Pilate then went out vnto them and sayde: what accusacion hyng ye against this mā? They answered and sayde vnto hym. If he were not an euill doer, we woulde not haue deliuered hym vnto thee. Then sayde Pilate vnto theym: Take ye hym, and iudge hym after your owne lawe. The Jewes therefore sayde vnto hym. It is not lawfull for vs to put any man to death, that the wordes of Iesus myght be fulfilled whiche he spake, signifying what death he shoulde dye.

Therefore Pilate after he sawe the vnkouth and that newe maner of iudgement, as a man to be in captiuitie & bounden ere he were examined and heard of the iudge, and to see a band of harnesssed men, he cometh forth abrode him selfe to be polluted with suche mens communicaciō as thought theselus pure and vnpolluted. And verily he came out to appease and assuage, yf it wer possible, the fure of the Jewes, and so to quite the innocente. Ye sende (sayeth he,) this man vnto me to be put to death. But it is not the maner of Rome to put any man to execution excepte hym that is proued guiltie of a faulte woꝛthy death. What crime therefore do ye laye to this mannes charge? The Jewes answered,

answered, the auctoritie of Bishops, and Phariseis is enough for your discharge. If this man wer not a malefactor we could not of our professio haue committed hym to your handes. Pilate suspectyng as the trueth was, them to haue sum priuate grudge towarde hym about the supersticion and the superfluous religion, and bayne deuocion of the lawe, sayeth vnto them: If it bee any matter that apperteyneth not to my count & office, as for example, if case the sabboth daye be broken, if any swynes fleshe be eaten, or percase sum rashe and liberall wordes hath been spoken agaynste Moses, the Prophetes, the Temple, or your God: lo, now if any suche scape haue been, which your own lawe commaunded to be punished, though yet there be no suche thyng prohibited by the lawe of Rome, your selves take the man vnto you and iudge hym after your lawe. I am set here in the Emperours name to rule and playe the Iudge. If he hath committed any faulte against the Emperours lawes, worthy death, bring hym to me, and after he be conuicted by the law, and lawfully caste, I shall cause hym to be put to execution. But I will not intermeddle and perplexemy self in doubtfull matters of your law. Verily, though the Jewes would (they forced not howe) haue had hym made a waye, yet for al that they pretende religiousnesse of very feare, lest the iudge shoulde forthwith haue punished them, because they would haue kylled an harmlesse and an vncorrupted person. But at the same tyme they soughte effectually a newe kynde of punishment for hym, suche one as was then among the Jewes moste spytefull and opprobrious. It is not, say they, lawfull for vs to put anye man to death. The shamelesse people spake these wordes whiche had slayne so many Prophetes: flatterying themselves as cleane from murder, notwithstanding they dyd so many wayes persecute an innocente to death, or els they thus did, as if the hangmanne whiche with his handes fasteneth the manne to the crosse, wer a sole murderer. They were in herte murderers, they were murderers in theyr tongues, with theyr money they hyred one trayterously to betray hym, they hyred a sorte of warrpers, they hyred false witnessses, they forged false haynouse crimes against hym. They prouoke and prycke forwarde the iudge, and with threatnyng make hym ascarde, and yet impute themselves pure and free from murder, and also worthy to eate the Pascall Lambe, for no cause els, but that they dyd stave and restryne themselves from goyng into the iudgement hall. Well these thynges truly wer doen to make it appeare euident that there is nothyng worse or moze haynouse then false and peruerse religion, and that the same thyng also shoulde be brought to effecte, whiche Iesus sayed shoulde cum to passe, signifying by a parable what death he shoulde dye, whan he spake these wordes: At suche tyme as I shall be lyft vp on hye from the grounde, I shall drawe all thynges vnto me: by the force of whiche wordes, he would that we shoulde take it for a certaintie that not onely the self death was determinately limited vnto hym, but also a choice and seuerall kynde of death.

¶ Then Pilate entred into the iudgement halle agayne & called Iesus, and sayd vnto him: The tette. Art thou the kyng of Jewes? Iesus answered, sayest thou that of thy self, or bid other tel it thee of me? Pilate answered. Am I a Jewe? Whine own nation and bye priestes hath deliuered thee vnto me, What hast thou do? Iesus answered. My kyngdom is not of this world, If my kyngdom were of this world, then would my ministres surely fight, that I should not be deliuered vnto the Jewes, but nowe is my kyngdom not from hence.

Soherfoze then after that Pilate vnderstandyng by the wordes which the

The paraphrase of Erasmus vpon

þ Jewes had spoken of a matter (I know not what) amonges other thinges
 to be objecte against Iesus, concernig a kyngdome that he should goe about
 desirously (and yet there appeared no lykelihood at all in Iesus that should
 cause any man to thynke hym faulty therein) Pilate, I saye, after this, wente
 once againe into the iudgement halle, and lefte the people standyng without.
 And so called for Iesus secretly asyde, that quietly and without all ruffle, he
 myght boulte out and gather of hym (whiche in countenance appered no
 lesse then both vertuose and wyse) what the matter was, & sayed vnto him:
 Art thou that kyng of the Jewes whome they are reported to looke for? This
 one thyng did Pilate diligētly searche out, because þ other matters touched
 not the worale publique, but this faulte, to calle himselfe a kyng, seemed to con-
 cerne bothe the Emperours Maiestie, and a common peace and tranquillitie.
 And truly Pilate made this searche and enquerie not that he did take it to be
 true, but to geat sum matter of hym that was accused, wherewith he might re-
 proue the Jewes of falshehode: Howbeit though Iesus knew well enough þ
 Jewes to haue falsely appeached hym that he should bee desirous of a kyng-
 dome to the Emperours losse, or in despite of his highnesse, yet to the entent
 he myght open and disclose the malice of the Jewes, and commende the rea-
 sonableness & equitie muche better in Pilate then in the Byschoppes and Pha-
 riseis, though he were but a Gentyle, and sette naughte by the Jewes religion:
 for thys skill, I saye, Iesus made hym aunswere, saying: Whether thinkest
 thou of thine owne coniecture that I am desirouse of a kyngdome, or haue þ
 Jewes accused me hereof to thee? Pilate bothe to declare his owne innocencie
 and the malice of the Jewes too, sayeth: I doe not cōiecture this of mine owne
 head, neyther doe I see in thee any thyng agreable thereunto. It is a Jewes
 tale of a kyng to cum. Thinkest thou me to be a Jewe? Thy quatellyng coun-
 trey folkes and the Byschoppes, committed thee to my handes, sekyng all the
 meanes they can to haue thee put to death, but because it is not the fashon of
 Rome to putte any vncondemned person to death, if therfore thou haste not
 trasgressed in the trayterous desire of a kyngdom, then what faulte beside hast
 thou made? Because Pilate asked hym of these thynges simplie, and meanyng
 good fapth, entendyng to delyuer the innocente, Iesus did bouchefafe to aun-
 swere hym by a ridle & prouerbi ally: teaching that it was an other maner of
 kyngdom wherof the Prophetes had spoken, a farre more excellent kyngdom
 then is the kyngdom of this worlde, which consisteth in mānes lawes, in the
 ayde of men which haue no power, but vpon bodyes. Howbeit he signified this
 kyngdō to be an heauēly kyngdom, which coulde not couet the kyngdom of the
 worlde, but contemne it: and shoulde not harme it, but auance it into a better
 kynde. My kyngdom, sayeth Christ, is no suche kyngdom as þ Emperours is,
 his kyngdom is terrestriall, but mine is celestial. And for that cause am I affec-
 tionate to nothyng that can harme þ Emperours maiestie. If my kyngdom
 wer of this worlde, the worlde should not handle me as it doeth, vntreuenged.
 For euen I, be ye sure, shoulde haue (as other kynges hath) a garde of harnes-
 sed men, I shoulde haue squiers for the body, & suche as shoulde onely attende
 vpon myne owne persone: I shoulde haue plentie of well appoynted men, and
 lacke no ayde or succoure that woulde fight for me, that it should not be in the
 Jewes power to doe the thyng they goe about agaynst me vnrequited.
 At this presente I haue fewe disciples, and those that I haue bee vnapt to
 warre,

my kyngdō
 is not of
 this worlde.
 etc.

warre, weake and poore, I my selfe being harmed and no waytter, ene one that seeketh to the helpe of other, because my kyngdom is not of this worlde.

C^o Pilate therefore sayde vnto hym: Art thou a kyng? then? Iesus answered: thou sayest that I am a kyng. For this cause was I borne, & for this cause came I into the world: that I should beare witness vnto the trueth. And all that are of the trueth, heare my voyce. Pilate sayde vnto hym: What thing is trueth? And when he had sayed this, he wente out again vnto the Jewes, and sayd vnto them: I fynde in hym no cause at all: ye haue a custome that I should deliuer you one looce at Easter, wyl ye that I looce vnto you the kyng of the Jewes? Then cryed they all agayn, saying: Not him but Barrabas, the same Barrabas was a murderere.

The text.

Forasmuche as Pilate being a laye man and a Gentile dyd not fully vnderstande this mistye and darke saying, albeit he hearde that Iesus dyd not vtterly renounce and denye the name of a kyng, but dyd putte a difference of kyngdomes, Pilate therfore sayde vnto hym: Is it then true that thou arte sumwhere a kyng whatsoeuer kynde of kyngdome it be, and thou not perceyving to vs: here now Iesus being earnestly asked of the iudge whether he were any waye a kyng or naye, confelleth the trueth with great temperaunce and modestye, with muche sobyete and good aduiseunte answering thus: Thou sayest I am a kyng, for whosoever asketh a question with like numbrye of woordes, the pronounciation only chaunged, affirmeth the thyng. And Iesus sayed further: It is not my part to denye any trueth namely considering that for this cause I was borne, and came into the worlde that I shoulde deceyue no man with any lye, but that I shoulde beare witness vnto the trueth.

He that hath a simple meke mynde not blynded with the lustes and desires of this worlde, acknowlegeeth, lyketh well, and heareth my voyce. But Pilate hauing no further intelligence of that whiche was spoken, then that he supposed the thyng to be no matter for hym to know, and as yet Christe had made Pilate no apte answer, therewith eyther to set the Jewes at a quiet or to dispatche them thence, after he had asked of Iesus what was that trueth wherof he spake, and was cum into the worlde to beare witness therof: Pilate, I saye, wente out agayne vnto the Jewes, not carryng for an answer of the thyng, that he questioned of. What nedeth many woordes, sayeth Pilate: I haue examined the man, and can fynde no fault in hym worthy death. Nor I am not here president and cheefe iustice vnder the Emperour because I should with my sentence condemne the innocent, but in case he be noysome to you, and that ye thynke him faultye (which I fynde not) yet it standeth with equitie and good indifferencie, that if ye wyl not spare and forbear hym as an innocent, at least waye in the hono^r of this holy feast and for religion sake, pardon hym his life as an offender. And in dede it is here a custome amonges you that in this feast of Pasche (whiche is of you most highly solennisid and kept most holy of all feastes,) I should at your request pardon and set at libertye sum one offender. Therfore ye shall haue free election to chose the one of twayne, eyther Barrabas that is a fane thefe and notable robber, a disturber of the publike peace, or this Iesus, a man in my iudgement faultlesse, whom sum folke sayeth is the kyng of Jewes. It were beste surely that this man, yea though he haue done amysse, should fele and enioye the gractouse fauour and prylydge of your solempne feast.

For this cause was I borne.

The paraphrase of Erasmus vpon

Wyll ye therefore that I forgeue this person for your sakes: for of trueth the president dyd not looke for so greate outragiousnes in the Jewes, that they woulde preferre a felowe openly knowne full of myschief, and a valiant ranke these, before Jesus a man moste meke and innocēt. But the Jewes with a whole consent and with a great lowde voyce cryed all of them: We will not haue Jesus geuen vs but Barrabas.

The.xix. Chapter.

The texte.

¶ Then Pilate toke Jesus therfore and scourged hym. And the souldiers wound a crowne of thornes, and put it on his head. And they dyd on hym a purple garment, and came vnto hym, and sayed: Hail kyng of the Jewes: and they smote hym on the face. Pilate went furth agayne and sayed vnto them: Behold I bringe hym furth to you that ye maye knowe that I fynde no fault in hym. Then came Jesus furth wearing a crowne of thorne, and a robe of purple, and he sayeth vnto them: Beholde the manne.



After that Pilate, the Emperours Lieutenant had also by occasion sente Jesus to Herode, leauyng nothyng vndoone eyther to shifte and ridde his handes of hym that was accused, or els to dimisse and sette hym looce as an innocent: when the lord president (I say) had thus assayed all wayes, and sawe he could doe no good with the furiose folkes of the Jewes, he than commaunded Jesus to be scourged as the maner was at Rome, whiche feat he dyd to as-

suage theyr furie, and to saue the innocents lyfe: This doone, the souldiers that wer in the inner courte, of whome the Jewes had hyred a number to serue theyr tyrannye, dyd of theyr owne inuencion adde muche cruel fearrenesse to that vncouth solemne piece of his passion: for when he had bene so scourged and beaten, to mocke hym withall, they putte vpon hym a purple garment, and wounde a crowne of thorne, and put it on his head, geuyng hym a reede in his hande in steede of a scepter, and byanby castyng hym in the tethe with a kyngdome that he shoulde be desprous of, who (God wotte) was to se to, an homely, a base and a contempte persone, they

Bayle kyng
of Jewes.

came and kneld vnto hym sayng: Hail kyng of Jewes. And they spitted vpon his face and buffeted hym, he beyng Lorde of all thynges and behasyng hym selfe moste pacientely and most coldly in all theyr kynde of mockage, for to teache vs lenytye and pacience in aduersitie, vs (I say) that haue hautye and very fierce myndes, though yet in dede we be thynges of nought. Sothe it is, that Pilate suffered Jesus thus to be delt withall, because he woulde with this the mannes affliction, haue appeased the malice of the Jewes: for when the people hath for a whyle raged agaynste whome they be stirred, theyr furie ceaseth sodainly, namely, if scornynge be added to the calamitie, and make hym that suffereth, lamentable, where before he was hated. Therfore Pilate the president wente furthe vnto them agayne, for to proue if he coulde mytigate the fierceness of the meane multitude, and saith: Lo, I bring out the man vnto you that ye may looke your fyl vpon hym, and perceyue how he hath bene handled for your pleasure, notwithstanding that

that I can finde no faulte in him. And so therewith Iesus (at Pilates commaundement) cummeth furth as he was appareled, bounde, scourged and beate, bespitted, crowned with a crowne of thorne, and wearpng the purple garment. And Pilate presented hym, saying: Beholde the man is here.

When the hye priestes and ministers saw him, they cryed, saying: Crucifie hym, crucifie hym. Pilate sayeth vnto them: Take ye hym, and crucifie hym, for I finde no cause in hym. The Jewes answered hym: We haue a lawe, and by our lawe he ought to dye, because he made hymselfe the sonne of God. When Pilate heard that saying, he was the more asfearde, and wente agayn into the iudgement hall, and sayeth vnto Iesus: whence art thou? but Iesus gaue hym no answer.

With this sighte therfore, whiche had bene ynoughe to haue tamed the crueltie (had it bene neuer so great) of wild and rude barbarouse people, the myndes yet of the Jewes wer not onely not mollified, but were therewith moze set on fyze to finishe the thyng that they had so far proceeded in. For the bishops wer now asfearde, lest if he, whiche had bene so horribly & so cruelly tormented, should now haue been let looce, that then the affection and mynde of the people, that were already sette on a roare, being once turned on the other side, the grudge of theyr extreme great crueltie, might light vpon their owne heades. The bishops therfore and their seruauntes with a great fier and shoue cryed woodyly out, crucifie him, crucifie hym: Pilate perceiuing that there was no hope of pitte to bee gotten at their handes by sayte intreatie, he goeth aboute to restrayne and byidle in their fury with feare, & saith: I am a minister of law and iustice, and not a reuenger of other folkes malice: and by lawfull processe to punishe transgressours of the lawe, am I auctorisate: I am no butcherly murderer, no bloudshedder of innocencie. This that hath been doen, was to serue and satisfy your hatred. I will no moze be fierce agaynst him that is no noysome persone. And if he shall algates be crucified, I will not haue this my courte of iudgement distayned and polluted with the bloude of an innocent. Vpon your owne perill haue ye the man awaye: and if it semeth good, doe ye crucifie hym. I am not wount to crucifie any but wicked doers. In this man I finde no cryme that deserueth the crosse. For there is no lykelyhode in him of that trayterouse dede whiche is layd to his charge concerning the kingdome. For it is not ynough to accuse a manne of a faulte, except it be proued to be a matter of certaintie, that is objected by sure euidence: specially if it be a cause that concerneth life and death. This whole matter is by no lawefull processe handled, but ruffled out sediciously. When the Jewes heard Pilate the iudge so frendlye and diligently withall, take Iesus parte and defende him, and vtterely thinking it not mete that any way Iesus should escape, they falselye surmysed a cryme whiche might seme to the iudge that was not learned in theyr lawe, a greuouse faulte, saying: Although he had doen none offence agaynst the Emperours lawes, yet haue we a lawe geuen vs of god, whiche the Emperour also hath lefte vnto vs: And by the force of this lawe he hath wel deserued to dye, because he hath made hymselfe the soone of God, and takyng vpon him the godhead, he did commit blasphemy against God. After that Pilate had heard this, hauyng no redy answer to make them, he ledde Iesus agayne into the iudgement hall, and went in himselfe, and talked agayne with Iesus, beyng verie desyrouse to learne of hym what a thyng that

The paraphrase of Erasmus vpon

was wherewith they charged hym, and how it might bee refelled and answere-
 deb. Therfore, first of all Pilate asketh hym whence he was, to the effect that
 after he had knowen of what progenie he came, he might haue confuted that,
 whereas they sayed he was desirouse to be taken for the sonne of God: though
 in dede among the Gentiles it was bothe written in Doctes fables, and com-
 monly beleued, that some were taken for halfe goddes, as folkes borne of God
 and manne. But verily Iesus knowyng that Pilate did assaye all these way-
 es finally to saue his lyfe, and was not ignorant that yet Pilate shoulde af-
 terwarde (when all meanes had bene proued) geue place to the obdurate fu-
 ry of the Jewes, Iesus (I saye) woulde make no aunswere at all vnto the
 president, lest he shoulde be thought to haue made any meane how to get out
 of theyr handes, because he woulde not seime to be compelled to deathe. And
 that hitherto he made aunswere, was because he woulde haue recorde of his
 innocencie, but his pleasure was to dye willyngly and gladly,

The text.

Then sayed Pilate vnto hym: Speakest thou not vnto me knowest thou not that I
 haue power to crucifie the, and haue power to looce thee? Iesus aunswere. Thou couldest
 haue no power at all agaynst me, except it were geuen the from above: therfore he that deli-
 uered me vnto thee, hath the more synne. And from thence furthe soughte Pilate meane to
 looce him, but the Jewes cryed, saying: If thou let hym go, thou arte not Cæsars frende,
 for whosoever maketh hymselfe a kynge, is agaynst Cæsar. When Pilate heard that saying,
 he brought Iesus furth and sette downe to geue sentence in a place that is called the paue-
 ment, but in the Hebreue tongue Sabatha. It was the preparyng daye of Easter, about the
 sixt houre. And he sayeth vnto the Jewes. Behold your kynge. They cryed, awaye with him,
 awaye with hym, crucifie hym. Pilate sayeth vnto them: Shall I crucifie your kynge? The
 hye priestes aunswere: We haue no kynge but Cæsar. Then deliuered he hym vnto them
 to be crucified.

Pilate mervayling at the mans silence standyng in hatarde of his lyfe,
 consideryng he had the iudge so muche his frende that he dyd prouoke hym to
 aunswere, sayed: Why doest not thou that arte in leoperdy of lyfe make me an
 aunswere? knowest thou not that I haue power and auctoritie ouer the, whis-
 ther thou shalt lyue or dye? for I am the president and chiefe iustice of this re-
 gion. And it dependeth vpon my wyl and pleasure whether thou shalt be cru-
 cified, or quitte and let loore. Vnto these wordes Iesus made no suche aun-
 swere as the president looked for, whiche president desired to be instructed for
 the defence of Iesus cause, intendyng to be in steade of a iudge, an aduocate
 on the defendaunt's syde. But bycause that waye it shoulde somewhat haue
 appeared that Iesus had not bene willyng to haue dyed, he aunswere no
 suche lyke thyng: But his aunswere was only concernyng the power whiche
 Pilate dyd arrogantlye attribute to hymselfe: signyfying that it was ney-
 ther in Pilates power to let hym at libertie (seyng that the power whiche he
 had shoulde condescende to the furie of the Jewes,) nor that Pilate hymselfe
 shoulde be able to do ought agaynst hym excepte he woulde of his owne vo-
 luntary wyl suffer it: of trouth thou hast (sayeth Iesus) power accordyng to
 mannes lawes, but thou couldest haue no power on me, unlesse it had been
 permitted the of hym, whose power passeth all mannes power. And in dede
 thou fauourest innocencie but yet the naughtines of other ouercumeth thee,
 and leadech thee from the righte trade. Wherfore the people of the Jewes,
 whiche be the auctours of this my passion and deathe, and that with theyr vio-
 lence

tence constraineth the iudge to condemne an innocent personne, synne moze greuously. When Pilate hearde this, and thereby perceyued both y^e modestie and the clearenes of him, that was accused, & that also the malice of y^e Jewes yea and his owne indifferencie too, was not unknowen to the same, and the moze Pilate fauoured hym, because he sawe that the manne was nothyng moued or disquieted no not with the peryll of death that he stood in: when Pilate considered all this, he wrought al maner wayes, that at leaste by some meanes, he might cleare and set Iesus at libertie. The Jewes perceyving the same, and that the presidente made light of the crime whiche fyrste was layed agaynst hym concernyng Moses lawe, and that he ceased not to do all that he coude, to dimisse Iesus, they fall in hande agayne with the firste faulte, whiche to be neglecte they declare to be daungerous to the iudge hymselfe, and saye therfore, Though it do not appertayne vnto the that he hath offended agaynst our God, certaynly wheras he hath offended agaynst the Emperoure, thou haste to do withall.

Whosoever maketh clayme to a kyngdome without the Emperours commaundement, offendeth in the crime of lease maiestie, and comitteth hye treason: But this felow maketh hymselfe a kyng. yf thou therfore do let looce and aquite him, thou which fauourest his enemy, arte not the Emperours frende. After that Pilate had hearde the Bishoppes and phariseis, that were conspired together agaynst Iesus, and the mayne multitude withall, crye out these wordes aloud, although he was not ignoraunt that they went about a false matter, yet because he sawe well that the malice whiche the priestes and phariseis bare towarde Iesus coude not be appeased, and sawe also that the heademen, and the common people were wonderfully consentyng to the layed grudge, and malice, and all they with one agremente bent to take awaye this one mannes lyfe, furthermoze when Pilate perceyued also Iesus to bee (in dede) nothyng favoite at all, but symple & a pooze innocent man, that made no shifte for himselfe, and lyke wyse thought in the meane tyme, howe that vnder Emperours manye had bene in daungerous harsarde of very entrie, without any iuste cause. And thought too, of himself, that he already had sufficiently travelled agaynst the whoille conspiracie agreed vpon betwene the noble men, and the commons, in the defence of one pooze mannes innocencie: Pilate (I tell you) vpon these skilles, determined with himselfe to condescende and satisfie theyr malice, but in suche sorte that in condemning Iesus, he thought withall to get him his pardon and delivraunce: and begynnyng to speake firste of his owne innocencie, deriued the grudge of the wicked facte vnto the Jewes, and layed it vpon theyr heades. Now thā was Iesus therfore brought forth as guiltie, when as in condemnnyng of hym no kynde of lawfull iudgement was vled: Pilate sat downe in the place of lawfull iudgement on hye, to geue sentence, & he satte in a high place to be sene of all folke, and of the height it is called of y^e Hebrewes Sabatha: the Grekes verily call it *Lithostrotos*, because it was paved. For so it behoued Iesus condemnation to be solemne, and publiclyke, lest his innocencie shoulde be hidde from any man. For so to be condemned was to be quitte and cleared. Iesus was deliuered vp to the crosse, but the iudge gaue sentence vpon the Jewes. And now the tyme drew nye that accoording to the maner of the solemne feast, innocent bloude should be offered in sacrifice for the saluacion of the worlde, for it was the Sabbath eue.

Whoso maketh hymselfe a kyng is agaynst Caesar.

It was the preparyng daye of Easter as houre the first houre.

The paraphrase of Erasmus vpon

nowe called good freydays, whiche falleth in the Easter feaste, aboute the sixte houre. And therfore the Jewes called more vrgently vpon the matter, vntwistingly doyng therby seruyce to the thyng that God appoynted: that is, to haue this sacrifice made in conueniente tyme and due season. And so than Pilate now by reason of his Iudiciall garment plainlye seen and perceyued of the people, shewed vnto them out of the Iudgement place the accused person, to the intent that euen by the sight of him and his faction, it might appeare howe vnconueniently the crime of any cruell auctoritie that he shoulde be desirous of, for his priuate comoditie, was layed agaynst hym: who beyng so vexed and troubled, shewed suche great quietnes of mynde, and so great mildenes. Pilate (I saye) shewed them this person, and sayde: Beholde your kyng. But the Jewes whiche thirsted for nothyng els but innocent blood, cried: awaye with hym, awaye with hym: Crucifie hym. The infamous and reprochefull death pleased well the Jewes, trustyng it would come to passe, that the shame and reproche of the crosse, would make the name of Iesus odious and detestable, & that there shoulde nomā cum after, which shoulde professe his name beyng in suche wyse made awaye. Pilate deridyng theyr obstinate madnesse, sayeth: what (quod he) shall I do so great a vilanye vnto your kyng as to naye hym vnto the Crosse?

This dishonour shal redound to the shame and slander of al the people whiche haue brought theyr kyng to the crosse. This voyce of Pilate, although it dyd Iesus no good, yet it disclosed the malice of the Jewes, and forced the to confesse openly, and to knowelege a seruitude, which they hated. The Jewes had desyred and looked for many hundreth yeares their Messias, that is to wete, a kyng promysed of the Prophetes. As for the Emperours kyngdome (where with they wer soze pressed and overlaid) they had spitefullye hated: yet that notwithstanding, beyng through enuye and hatred waxed wilde, and euen woode, they renounce openly in the face of the worlde, theyr Messias: and acknowledge the Emperour for their soueraygne lord: we haue (saye they) no kyng but the Emperour. The luste to reuenge was so great, that vnto constayned they adiudged themselves to perpetuall bondage, that they might thereby utterly extinguysh the Iesus, the auctor of libertie. Pilate therfore seying all that he went aboute. disapoynted: comynpted Iesus vnto them to be crucified at theyr orde and libertie:

The text.

And they toke Iesus, and led hym awaye, and he bare his crosse, and went furthe into a place whiche is called the place of dead mennes sculles, but in Hebrue Golgotha, where they crucified hym: and two other with hym, on eithere syde one, and Iesus in the middes. And Pilate wrote a tytle, and put it on the crosse. The wyrtynge was, Iesus of Nazareth kyng of the Jewes. This tytle read many of the Jewes, for the place where Iesus was crucified was nye to the cite, and it was wrytten in Hebrue, and Greke and Latin. Then sayed the hye priestes and Jewes vnto Pilate, wryte not kyng of the Jewes, but that he sayed, I am kyng of the Jewes. Pilate answered: What I haue wrytten that haue I wrytten.

The Jewes tooke the deliuerye of Iesus beyng brought out of the place of iudgement, and led hym to the place of execution, whiche was without the cite, that the place might also aunswere to the figure: for the sacrifice where with the testament was consecrate, was offered without the holl: Iesus went thither

thither hauyng yet his garmentes on, to the intent he might be the more ſhame to them that ſauozed hym: and he goeth full mekely bearyng his crosse hymſelfe. For the Jewes prouided that, leſte there ſhoulde lacke any deſpyte or reproche, furthermoze, a vile and a diſſamed place was alſo choſen and appointed, wherin the maner was to put wycked malefactours to execution, a place perdye deteſtable and violated with dead bodyes, whoſe bones laye ſcattered here and there all abrode: euen a place that ſhewed it ſelfe to what purpoſe it was dedicate, and of the thyng it had the common name geuen it. For in the Hebrue tounge it was called Golgatha, in the Greke tounge *Cranii topus*, in the Latyn tounge *Caluarie locus*, in Englyſhe, a place of dead mens ſkulles: & leſte he ſhoulde not be putte to ſhame ynoughe the Jewes procured this alſo, that other two (whiche were openly knowne to be wycked theues) ſhoulde bee crucified with Jeſus together, to the intent that of the felowſhip of them that were ſoze offenders, he might lyke wyſe be thought and taken for an offender: and lyke as they had all one commune punyſhement, ſo to ſeme to haue all one commune faulte. But to the intent it migh vtterly appere that he was a companion of theyrs, the Jewes dyd ſo orde and place the crosses, that Jeſus hong in the myddes, hauyng a theſe hangyng on eyther hande of hym, howbeit the fountayne of all purenes coulde not be polluted with any fylthyneſſe of manne, yea, the fountayne of all glozie is magnified and renoumed with mens reproche. The crosse beyng afore odyuſe, and a thyng of reproche, was made by hym a triumphant ſigne, wherunto the worlde boweth downe the heade, whiche aungels do wurſhypp, and deuyls feare it. Jeſus being then condemned, founde one whome of a theſe he made a citezen of paradylle: ſo muche vnlkelyhoode was it, that the felowſhip of punyſhement ſhoulde deſile hym.

And verely, leſte there ſhoulde wante any kynde or apparaunce of iuſte and condigne punyſhmente, euery one had (as the manner was) his title and ſtile geuen vnto hym, which did deſcribe and declare both the perſon and the fault. Now then, when Pilate had geuen to the other their titles accordyng to their deſeruyng, he commaunded that to the crosse of Jeſus the Lorde, ſhoulde bee faſtened this title and ſuperſcription, Jeſus of Nazareth the king of the Jewes, euen for this cauſe truly, that by the very ſelfe inſcription, he mighte cauſe bothe the malyce of the Jewes, and the innocencie of hym that was crucified, to be recozded: howbeit this title was not conuenient for him, in reſpect of the Jewes accuſacion: and yet accordyng to that whiche hymſelfe confeſſed to the preſident, it was a title moſte ſemyng for hym. For truly, *Iudeus* doeth ſignifie to the Hebrues confeſſing. And doubtles he was and is in very dede a kyng and a ſetter of all them at libertie, whiche profeſſeth his name: vnto whome he geueth felowſhypp of the kyngdome of heauen. And to byyng the Biſhoppes and the Pharifeis into moze hatred thereby, Pilate prouided this title to be writen in thre ſundry languages, in Hebrue, in Greke, and in Latin: whereof the firſt was theyr owne countrey ſpeache, and the other two toungeſ (by reaſon of the great occupiyng that they had with the Grekes, and the Romaines) was ſo brought in among them, that ſoine Jewes alſo knewe the Greke and the Latin tounge. Therfore it was prouyded by the preſident, that no man neyther reſiaunt there, and the ſame countreyman, nor ſtraunger and reſorter thither, ſhoulde be ignoraunt of the title. This title thus wyrtten, beyng obiouſe vnto the Pharifeis, by reaſon that the place was muche haunted, and greate was

The wyrt-
tyng was
Jeſus of
Nazareth
&c.

The paraphrase of Erasmus upon

the refozte and confluence there, because that Golgotha the mounte of caluery, was nyghe vnto the cite, and laye full in theyr syght that by casualtie passed by that waye: many Jewes therfore read (I saye) this superscripcion: and euen knewe well the name of Iesus of Nazareth. And how lytle he despyed a ny worldly kyngdome, many had true knowledge, which had seen hym hyde hymselfe when he should haue been drawen by force to a kyngdome. That be- ry kyng whiche was promysed by the prophetes, and whome the Jewes call Messias, was of very truthelike loked for among all the Jewes. And although Pilate was overseen herein, yet bnatwares he gaue hym that title whiche dyd moste demonstrate a notife to all folke, who he was that hong vpon the crosse. For of very truth that selfe kyng of kynges hong there crucified, whiche by his death, dyd vanquyshe the tyrannye of the deuill. Thou oughtest to call it rather the token and banner of victorie, than a crosse. Though all thyng seemed full of shame and rebuke to the byshops, scribes, and to the Phariseis, yet this intitling and superscripcion did greue theyr myndes, because it was moze honorabyle set out, than they woulde haue had it. So great was the desyre of the wyched, to abolysh a name to the whiche onely al glozy of the whole world ought to be geuen. And therfore they treat and common with the president of chaungeing the title, and that it should not be wrytten, the king of the Jewes, but that he dyd vsurpe and vnjustly take vpon hym that name. But the president notwithstanding that euen then bnatwares he dyd pronosticate what should folow, that is to wete, that the profession of that healthfull name (whiche the Jewes falsly denyed) should departe thence to the redy beleuyng Gentilles, that is to saye, to the true Jewes in dede: yet (I saye) this notwithstanding, and that also heretofore he did condescende and folowe theyr malice, the president woulde not alter and chaunge the title, but sayeth: that I haue wrytten, I haue wrytten. For bicause it was in verie deed to the commoditie and profyt of all folke that Christ should be put to death, and agayne also, it was for all mennes weale that his name should be of most fame and renoume thowze the whole woozide, by the profession whereof, saluation should be brought to all folke.

The text.

When the souldiers when they had crucified Iesus, they toke his garmentes and made foure partes, to euery souldier a parte, and also his coate. The coate was without frame, brought vpon throughout. They sayd therfore among themselves, let vs not diuide it, but cast lottes for it, who shall haue it. That the scripture myght be fulfilled, saying: They parted my raiment among them, and for my coate they cast lottes. And the souldiers dyd suche thynges in dede. There stode by the crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene: when Iesus therfore sawe his mother, and the disciple standyng, whome he loued, he sayeth vnto his mother: Woman, be- holde thy sonne. When sayd he to the disciple: Beholde thy mother, and from that houre the disciple toke her for his owne.

Nowe therfore when the Lorde Iesus was nayled (as the maner was) all naked vnto the crosse, and the foresayd superscripcion aboue his heade, the souldiers that crucified hym (accorpyng to the vsage) parted among them Iesus garmentes. For this thyng came to them as a mende and rewarde for theyr paynes takyng. And forasmuche as they wer foure in numbze, they so deuided the resydue of his garmentes saue his coate (bycause they were made of sounde pyeces and sowed together) that euery manne had his parte po-
signately.

tionately. But than his coate or sacke, a garment verely which was more inner and nere his bodie, no sewed garment, but so wouen from thour hem to the lower, that beyng leusyde or crypte, it woulde haue bene good for nothyng and nought wourth. Therefore the souldiers thought good that it shoulde be kept whole vncut, and that sum one of them shoulde haue the whole sacke to whose lotte it shoulde chaunce. But not withstanding that the souldiers did these thynges of a prophane mynde, and of a worldly purpose, yet vnawares they fulfilled in theyr doynge, the propheties of the Prophetes, that hereby also he myght haue bene knowen to bee he, of whome the holy ghoſte had spoken in the Psalmes thus: they haue deuiderd myne apparel among them, and cast lottes vpon my garmentes. And these thynges perdyde, the souldiers dyd whyles yet the Lord hong vpon the crosse alyue. But there stode by the crosse of Iesus. Mary his mother, associate with her syster Marye, the daughter Cleophas, and Marie Magdalene. Therefore Iesus loking from the crosse vpon his mother, and calling bys eye withall vpon the disciple whome he loued more familiarly than the reste, to the intent that as (his clothes beyng distributed) he lefte no worldly substance behynde hym, so he woulde leaue vpon earthe no worldly or mannes affection: Iesus (I saie) turned towardes his mother and sayed: woman beholde that thy sonne, poyntynge with a nod of his head and with a wycke of his eye, to the disciple. And turnynge furthwith to the disciple, sayeth: Beholde thy mother. And verily from that tyme, the sayd disciple bore a very sonnes mynde and affection toward the mother of Iesus, and toke the whole charge and care of her

After these thynges Iesus knowynge that all thynges were now performed, that the Scripture myght be fulfilled, he sayeth: I thirst. So there stode a vessel by full of vineger, therefore they filled a sponge with vinegre, and wounde it aboute with ylope, and putte it to his mouthe. Asone as Iesus receyued of the vinegre, he sayed: It is finished, and bowed his heade, and gaue vp the ghoſte. The text.

When these thynges were doen, and Iesus knew that nothing wanted pertaining to a lawfull sacrifice, yet to bring therunto and to accomplishe the Prophetes saying where he sayeth: They gaue me gall to eate, and when I was thyrstye they gaue me vinegre to drynke, he cryed from the crosse: I am a thyrst. For of teneith suche as dye in this kynde of death, are wonte to be sore greued with vehement thirst, by reason that through the woundes of the bodie the bloude is exhaust and cleane drawen out. And euen this now to, did much proue and declare hym to be a very man, and to be oute of doubt, punished to his great payne. Now than a vessel full of vinegre stode there at hande, which was wonte to be reached vpon & geuen to them that were a thirste to make them the sooner dye. The souldiers therfore fylled a sponge with vinegre, & wounde it about with ylope, and helde it to his mouthe. But as sone as Iesus had tasted y vinegre, he saied: It is finished, signifying that the sacrifice was rightly doen and accomplished accordyng to his fathers wyll, and by and by he bowed his heade and gaue vp the ghoſte.

The Iewes therefore because it was the preparynge of the Sabbath, that the bodies should not remayne on the crosse on the Sabbath daye, for the Sabbath daye was an hye daye, besought y place that they legges might be broken, and that they might be taken downe. Then came the souldiers and brake the legges of the firste and of the other whiche

The paraphrase of Erasmus vpon

Was crucified with hym, but when they came to Iesus, and sawe that he was deade already, they brake not his legges, but one of the souldiers with a speare thrust him into the side, and forthwith came there out bloud and water. And he that sawe it bare record, and his record is true, & he knoweth that he saith true, that ye myght beleue also: for these thinges were done, that the scripture should be fulfilled. Ye shall not breake a bone of hym, and agayne another scripture saith: They shall looke on hym in whome they pierced.

But it is a spoyle and a wonder withall to heare now agayne in this case the peruerse religion of the Jewes so farre out of course and misordred: The Jewes vpon a mischeuous malice, and by wicked meanes, brought with violence vnto the crosse an innocēt, and one that had bene beneficiall vnto them, being nothing abashed with the religion of the feastfull daye, to do so cruell and so ungraciouse a dede, but they were very superstitious, and made much ado about takyng the bodyes of fro the crosse. They came vnto Pilate, and besought him by his commaundement the legges of them which were crucified, might be broken, to the intent they might the sooner be deade: and then their corpses be taken downe, and had out of the waye, lest being sene, they should violat and breake the feastfull daye. That daye was a solemne greates daye, whiche (of the great asceplyng and fournture of holy adoucementes and diuine seruice) is called of the Grekes, Parasceue, that is to saye, a preparacion. And they holp and solemne Sabbath daye was nye at hande, vpon whiche daye to worke was a detestable thyng. For at this season the men being (ye wote well) very precise in they religion, after they had finished and accomplished so horryble an acte, as though the thyng had been well doen, they bente they myndes to celebrate the sacrifice that was to be offered by Moyses lawe, solemnely and purely, not knowyng that the very true Easter lambe was already offered by in sacrifice.

Suche a poyson and so pestiferouse a thyng is holynesse that consisteth in outwarde and bodily thynges, and hath not holynes and godlynes of herte and mynde, ioyned and annexed vnto it. Nowe therfore Pilate grauntynge them they request, the souldiers brake bothe the theues legges, whome they found yet alivē. And then whē they were come to Iesus, because they sawe hym already deade, and therfore thoughte it a vayne and superfluous thyng to breake his legges, they lefte them whole unbroken. For to this ende and purpose were the legges broken, that those whiche hung vpon the crosse, shoulde the sooner gyue vp the ghost. But among the souldiers stood a certayne mā whiche (for the more certaintie of the Lord Iesus death) opened his syde with a speare, and immediatly out of the wounde there gushyd forth bloude and water, in a great mystery declaring that his death shoulde washe and cleanse vs from synne, and the same also geue to vs euertlastyng life and saluacyon. For baptisme standeth in water, and w water are we baptised. And the lyfe of a manne is in the bloude. But it is agaynst the course of nature for water to runne out of a body that is wounded. Howbeit he that sawe the thyng with his eyes, testified, and beareth witnes hereof: And we knowe his record to be true. And lest any of you should stande in doubte whether ye maye or no beleue the thyng, whiche els might seme incredible, I assure you that Iesus hymselfe knewe that witnes, to tell trueth.

And althoughe these thynges seemed to be doen by chaunce or casualtie, that is to saye, that in steede of breaking his legges, as the others were, his chaunce was

One of the
souldiers
thrust hym
into his side,
and forthwith
came there
out water
and bloud.

was to haue his syde thruste thorow, yet for all that were they doen by the foresight and prouidence of God, and as his diuine counsell disposed, that in this poynt also the effecte and conclusion of the thyng, myght aunswere and agree with the propheties of the Prophetes. For amonge other rites and customes wherewith Moyses teacheth in Exodus, that the paske or passeouer ought to be obserued and celebrate, he had prescribed euen that thyng specially by name, that is to wete, that lambe whiche was sacrificed, shoulde be so slayne, that no bone of it shoulde be broken: euen thereby noting and declaring, that Iesus was the very true phase or passeouer, the figure whereof that Moyses-call lambe did beare, and resembled the same. For the bloud of this true lambe Iesus, saueth them that beleue in hym from deathe. And the spirytual eating of this lambe, conueyeth vs beyng made free from the seruitude of Egypte, that is to saye, from the sinfull lures of the worlde, and from the tyrannye of synne, into an heauenly region. And agayne, the holy ghoſte speaketh thus by zacharye: They shall see hym whome they haue pearled. For he shall once come with the same body wherewith he hong on the crosse, though it be already a glozyouse bodye, yet shall he shewe the print of the wound to all folke, and he shall shewe the vnfaithfull to theyr rebuke, the fountayne that was open all in wayne to them, that woulde not beleue: with the flowyng and streames whereof, they might haue bene cured.

After this Ioseph of Aramathia, whiche was a disciple of Iesus, but secretly for feare of the Jewes, besought Pilate that he might take downe the bodye of Iesus. And Pilate gaue hym licence: he came therfore and toke downe the body of Iesus. And then came also Nicodemus, whiche at the begynnyng came to Iesus by night, and brought of myrrhe and alpes mingled together, aboute an hundred pounde weyght. Then toke they the body of Iesus, and wounde it in linnen clothes with odours, as the maner of the Jewes is to bury. And in the place where he was crucified there was a garden, and in the garden a newe sepulchre, wherein was neuer man layed. There layed they Iesus therfore, because of the preparyng of the sabboth of the Jewes, for the sepulchre was not at hande. The text.

And so now his deathe beyng already certayne, and hymselfe found dead by the experyence of manye, it behoued further more that his buryall shoulde many wayes confyrme the belefe of the resurreccion. And as Christ woulde (perdie) his whole lyfe to be base and of a lowe pozte, so he woulde that his buryall shoulde be honozable, and of a great maiestie, not intendyng thereby to teache vs to be carefull of a sepulchre, but to thentent that those thynges once accomplished, whiche concerned the abasyng of hymselfe and the whole minissterie therof, he might make a waye to the honour and prayse of his resurreccion. And in very dede the honour whiche is geuen to a manne alieue, is not without either suspicion or daunger, but the honour whiche voluntarily we geue to the deade, is a sure wytnes of prowes, goodnes, and vertue. Nowe therfore Ioseph beyng a manne of honoure and of great power, and substance an Arimathian bozne, whiche sayed Ioseph was a disciple of Iesus, but not openly known so to be for feare of the Jewes, whiche had made a lawe that whosoever did openly confesse himselfe to be Iesus disciple, the same persons shoulde be caste out of the synagoge, Ioseph (I saye) came vnto Pilate to whome he was well known, and desyeth licence of hym, to take downe Iesus bodye from of the crosse: when Pilate had tried whether that he were dead or not, he was content withall. Therfore Ioseph wente his waye to the crosse,

The paraphrase of Erasmus upon

and toke downe the deade corps. In the meane season, as one to helpe furthe with those thynges and doynges, that pertain to the funerals: euen Nicodemus also, cummeth thither: a man among the Phariseis of a notable estimation and dignitie, and he also beyng a secrete disciple of Iesus, whiche had befoze that tyme cumme to Iesus in the night, because he myght so beste auoyde the displeasure and grudge of the Phariseis as was befoze reherfed. These menne knowyng that death commonly maketh an ende of hatred, trustyng vpon the presidentes fauour, enterprised hiely to honour the dead, with who (whiles he liued) they durste not talke openlye. Nicodemus (of truely) brought with him an ointment of myrrhe and aloes mingled together about an hundred pounde weyght, so muche as was sufficient to sweeten the bodye: and honorably to preserve it from corruption: They nowe therfore ioynelye together with one common seruite, anointed Iesus body beyng taken downe, on euery parte with pleasaunt and sweete sauerye spices, and when they had well imbued the corps with the odours, they wounde it in linnen clothes, that the ointment should not runne of from the body. For the maner of the Jewes is, after this sorte to burie, lest the bodies shoulde corrupte and putrefie. And herily they dyd this honour to the lorde Iesus as to a worthy man, and one that was througly good: and agayne, they thus honoured hym to content no man shoulde thynke that he died for any cyme or faulte. For as yet, they had no hyer opinon of hym, but that he was an innocent good man and loued of God, whose name and memozy ought to haue this honoure dden vnto it, that is to saye, to be remembred as one that was enused for his vertue euen to the death, a thyng that vsually hapneth in maner to mooste beste men. Wherevnto this preparacion and great adoe was euen there finished, lest any man myght suspect that the body had been changed.

And agayne the Lorde was buried then in a garden nye to the place of the crosse. In the garden was a newe sepulchre lately made out of an harde chiche stone, wherein was neuer ma layed. And albeit these thynges were supposed to be doon by casualtie, yet they made muche for the safetye of the resurrection. For the sepulchre could not seeme to be digged vp with vndermyning, because it was cut out of an whole sound vnholden rocke of stone, nor none other could be thought to haue risen out of it, in whiche he onely was layed. But yet Joseph and Nicodemus did not this in respecte of his resurrection, for in dede they had no hope that he shoulde rise agayne, but they wer moued thus to do with a Jewishe deuotion, for religion sake of the feastfull daye. For in dede it was the Jewes Easter daye euen, and therfore the Sabbath provoked and set forwarde this dede. In whiche Sabbath daye it was not lawfull for them to worke. Wherefore lest the body shoulde be vnburied, or the buriall be to slender and with to small honour doon, they ryd the thyng out of hande, and layed hym in the sepulchre that was nexte vnto them. Also furthermore, euen the diligence of the Jewes serued for the belife of his resurrection that shoulde be. For after that the Jewes had obtained of Pilate keyes for the sepulchre, and had procured that it shoulde be watched and attended vpon, lest any bodye shoulde secretly steale awaye the dead corps, they not content therewith, close vp the mouth of the sepulchre, with a great stone, and seale it, when they had so doon: so that on euery syde the malice of the Jewes succeeded and came to the glory of Christ, whose name they wet about vitrely to destroye & abolishe.

The.

The xx. Chapter.

The first daye of the sabbother came Marie Magdalene early (when it was yet somewhat darke) vnto the sepulchre: and sawe the stone taken awaye from the graue. Then she ranne, and came to Simon Peter, and to the other disciple whome Iesus loued, and sayed vnto them: They haue taken awaye the lord out of the graue, and we cannot tell wher they haue layed hym. Peter therfore went forth, and that other disciple, and came vnto the sepulchre. They ranne bothe together, and the other disciple byd out tynne Peter, and came firste to the sepulchre. And when he had stouped downe, he sawe the linnen clothes lying, yet went he not in.

The text.



And verely the residue of the disciples, beyng stricken partly with feare, and partly with dyspayre, neglected the burying, and rought not for the dead corps. But certayne woemen that were his disciples cared as much for it, as did Ioseph and Nicodemus, but the religion of the feastfull daye, stayed them from the labouryng about preparation of sweete odours. Howbeit, as soone as Phase Sabbath daye was past (the oyntmentes beyng made ready in the nyght) Marie Magdalene came early when it was yet somewhat darke vnto the sepulchre the morow after the Sabbath daye. And when she sawe the stone (where with the entrie of the sepulchre was closed by) remoued thence, and the sepulchre to be open, the woman supposed nothyng els but that the deade corps had been taken awaye in the night, to the intent it might haue been moze seemely and accoringly buried. For the bodie was layed there for a tyme, as of purpose that it might soone after be adourned and set furth with the due and full solemnitie of burying. For in dede the hope of his resurrection fell awaye from all the disciples, they were so muche astonied with the certaintie of his death. Therfore Marie ere she had looked into the graue, retwyered backe agayne, and ran to Simon Peter, with whome was euen that disciple whome Iesus loued, and she sayeth: Our lord is taken awaye out of the sepulchre, and I knowe not whither they haue carped him that toke him awaye. They both being stirred with that voice, went forth. Surely they had small hope, yet had they a great affection, and desyre towards the master, whom they so muche loued. And therfore they ranne both out together to the graue, but that disciple whiche was so beloued of Iesus, out ranne Peter, and came firste to the sepulchre. And when he founde the dooze open, he went not in, but stouped downe and looked into the graue, whether it were emptie or no. And he sawe well there was no dead corps, but the linnen clothes lest imbured with sweete odoriferous ointmentes, wherewith the body had bene wrapped, and also the napkyn that Iesus head had bene bound in, not the linnen clothes and it lying together, but wrapt by & layed asyde by it selfe, so that it was easy to perceyue, that the bodye was not taken awaye by theues whiche would haue rather purloyned the whole corps as it laye, wrapped & wounde by with the sweete smellyng spices, with the linnē clothes, & the fine kercher: though it had not bene for y^e valure therof, at least they woulde so haue doen because they shoulde haue lacked layure to haue separate the oyntmentes and sweete spices from the bodye, seeyng they cleaued as fast therunto as by delyme woulde haue doen, & because also they

They haue taken awaye the lord.

The paraphraze of Cræmus vpon

Should not haue had sufficient tyme to folde vp and couche euery thyng handi-
sully and seuerally in his place. This (suche as it was) was in dede the firke
comforte and hope that was geuen to them of his resurrection.

The text.

Then came Simon Peter folowynge hym, and went into the sepulchre, and sawe the
linnen clothes lye, and the napkin that was about his head, not lying with the linnen clothes
but wrapped together in a place by it self. Then went in also the other disciple whiche came
first to the sepulchre, and he sawe and beleued. For as yet they knewe not the scripture, that
he shoulde rise agayne from the dead.

Nowe than anon after cummeth Peter also, who after that he was certified
of the thing by John, as he was slower in cunning, so was he both bolder and
more diligent in trying out the trueth of the thing. For not being content with
loking into the graue he also went into it. The other disciple a looker in as wel
as he, (whiche yet durst not by hymselfe alone go in, howbeit in dede his com-
panion being with hym, tooke parte of the feare awaye) now folowed Peter
into the sepulchre. And so now they sawe certainly at very hande the thing to
be true, (whiche the one of them had sene as it had bene a shadowe, or a glim-
mering sight therof,) that no coyle or dead corps was any where in that place:
but in oede they sawe the clothes wherin the body had been wrapped, in suche
sorte pulled of, & layed aside, that it appeared to be doen not of theues in haste,
slepyghtly & humbled bp, but quietly & layserly. Howbeit as yet they did not be-
leue that he was risen agayne to life, they onely beleued that to be true, whiche
Marie had tolde the: Verely that the corps was taken awaye out of the sepul-
chre. For although they had heard Iesus saye y he woulde rise agayne, yet did
not the saying sticke inwardly in theyr myndes, and though some hope thereof
were in theyr hertes, yet that which hadde already place in their myndes, the
feare and tumulte of the crosse and his passion, draue it out of theyr myndes.
For they did not fully vnderstande as yet, the saying of the Prophet, which had
prophecied that certaynly Iesus shoulde suffer death, and rise agayne the thirde
daye from death to lyfe.

The text.

Then the disciples went awaye agayne vnto theyr owne home. Marie stode without at y
sepulchre, weeping: So as she wepte, she bowed herselfe into the sepulchre, and seerth two an-
gels clothed in white sitting the one at the head, and the other at the feete, where they had
layed the body of Iesus. They saye vnto her: Woman why wepest thou? She sayeth vnto
them: For they haue taken awaye my lord, and I wote not where they haue layed hym.

Therefore the two disciples departed thence and went backe againe to the place
from whence they came. But Marie of a certain exteding loue and wonderful
desire that she had to the lord, could not be drawn from the sepulchre: sekyng
hym that was now deade, whome she had loued being aliue, and was des-
sirouse to shew gentlines, and to do seruice vpon the dead body, forsomuch as
she now could not haue the fruition of his liuely body: and she stode without
nye vnto the doore of the graue, and did nought els but all to wepe, and lonke
about her, if she coude haue any hope or lykelyhoode to finde the bodye. Now
than as she was wepyng, & in dede durst not go into the graue, she turned her
head aside and loked into the graue, and she sawe two angels goodly to loke
to, both of good semblaunce and in pleasaunt white apparel, sitting in seuerall
places, y one at the head and the other at the fete of the place, where the dead
corps

corps was layed. And in very dede this pleasaunt, this cherefull and peareable sight, did some deale allwage the extreme feare of the night, and of her carefullnesse. The angels also to comforte her sorowfull penitencesse, of theyr owne accord and gentlenes, speake vnto the weping woman and saye: O woman, what is it thou wepest for? She than beyng all rauished, and as one droune with a certayne vehemencie of loue, sayeth: They haue taken awaye my Lord, and I knowe not where they haue layed him. She calleth him her Lord, and she also loneth hym beyng dead, hauing yet no hope of the resurrection. She was onely herewithall grieved, that is, because she coulde not haue the sight of his bodye.

When she had thus sayed, she turned herselfe backe, and saue Iesus standyng, & knew not that it was Iesus. Iesus sayeth vnto her: Woman, why wepest thou? Whome seekest thou? She supposyng it had bene a gardiner, sayeth vnto hym: Sir, if thou haue boi'd hym hence tell me where thou hast layed hym, and I will fetch hym. Iesus sayeth vnto her: Mary. She turned her selfe and sayed vnto hym: Rabbouni, whiche is to say, Maister. Iesus sayeth vnto her: Touche me not, for I am not yet ascended to my father, but go vnto my brethren, & saye vnto them, I ascende vnto my father and your father, and to my God and your God.

Whiles she speaketh thus, she coniectured by the semblance of the angels that some man stode behinde at her backe, and not taryng for the angels answer, she cast her eye aside, and incontinently she saw Iesus standyng, whom y^e angelles had worshipped, but yet Marie knew not that it was Iesus. For he did appere in the forme of a poore simple mā, lest he bring sodainly seen in his owne forme and shape, shoulde haue muche astonished the woman. Therfore to bolden her withall, he calleth & speaketh gently vnto her with the same faier wordes that the angels did, sayyng: Woman, why wepest thou? Whom seekest thou looking about the hither & thither? She suspecting him to be a gardiner, the workman & keeper of the ground, wherein the sepulchre was, (for it was in a garden) with a womanly simplicitie sayed vnto hym: Sir, if thou haste takē him away, tell me where thou hast hid him, that I maie go fetch him thence. For she supposed that some frēde for feare of the Iewes, had procured the body to be secretly caried awaye, lest it shoulde come into the Iewes handes, and shoulde be otherwysse handled than he woulde it shoulde be.

Iesus therfore beyng delited in the great desyre of the woman, doeth now in a knowne familer voice, speake vnto her, & calleth her Marie. At this knowē hope, the woman sodainly turnyng her selfe (for euen at this verpe presente she had bowed downe herselfe agayne towarde the angels, so muche was she by sodayne motions of mynde stirred to loke this waye & that waye) the woman I saye, knewe Iesus, & rauished with a sodayne ioye, she a discipule, speaketh to the master, & calleth hym Rabbouni, whiche worde in the Syrians tonge, signifieth, Maister: And withal, she falleth flat downe to the groude, and woulde haue kissed his feete, hauing yet in remembraunce theyr olde familiaritie. But Iesus knowyng that as yet she thought no great excellent thyng of hym, although she loued him sincerely and ardently, did prohibite her to touche his bodye. For Marie saw well that he was aliuē agayne, but she thought y^e he was reuiued for none other cause, but as he dyd before, to liue familiarilye with his scēdes, beyng now a mā aliuē where as before he was deade, & ignoraunte she was y^e he now caried about with hym an immortall bodye whiche was to be handled with muche greater reuerence, whiche bodye the Lord did neuer exhibite or present to the wicked, nor suffered it to be handled of euery man, to

The paraphrase of Erasmus vpon

the intent he might litle by litle, altogether withdrawe them from the loue of þe bodye. Touche me not (sayeth he) it is the same bodye whiche hong vpon the crosse, but it is now beautified and adourned with the glory of immortallitie. But truly thyne affection is yet some deale carnall because I haue not yet ascended vp to my father, which thyng once doen, I shall sende vnto you the spirite that is the comforter, and he shall make you perseuer and worthy to haue the spirituall felowship of me.

In the meane time content thy selfe with that thou hast seen me & heard me speake, & specially now go thou to my brethren whiche are throughe my death comforteles, and soo with make them partakers with thee of the soye and comforte whiche thou hast receyued by the sight of me : and vpon these my wordes shewe them that to this ende I am risen from death to life, euen that after I haue taried a certayne dayes among them, I maye leaue the worlde, and ascende vp to my father, who is also your father, & the same is bothe your god and myne, comon to bothe. Let them therfore put awaie earthly affections and rectifie their myndes, applying the same to spirituall & heauenly thinges.

The text. Mary Magdalene came and tolde the disciples, that she had seen the lord, and that he had spoken suche thynges vnto her. The same daye at night whiche was the firste daie of the sabborhes, when the doores were shut (where the disciples were assembled together for feare of the Jewes) came Iesus and stood in the middes, and sayeth vnto them : Peace be vnto you. And when he had so sayed, he sheweth vnto them his handes and his syde. Then were the disciples glad when they sawe the lord.

Now than Mary did as he had her, and returnyng agayne to the disciples shewed them that she had seen the Lord, and tolde them the thynges which he had commaunded to be made relation of in his name, and this was doen that they should take right great comforte of that he now called them his brethren, and prepare also their mindes to the loue and desyre of eternall and heauenly thinges, forasmuche as þe present vse of his body should not endure long with them. After that with these and certayne other apparicions the lord Iesus had litle by litle lift vp theyr myndes to quicknesse of spirite, and to the hope of the resurrection already past, the selfe same daye that was the morowe after the sabboth daie which next folowed the sabboth of Easter, when it was nighte, and the disciples secretly gathered together, whiche for feare of the Jewes durst not assemble together in the daye tyme, Iesus went in to them when the doores were shut, and standing in the middes in the sight of them all, to take awaie all feare from them, he saluted them amiable and full gentyle, saying with a voyce well knownen vnto them: Peace with you. And lest they shoulde suspect it to be a ghost or an other body, he sheweth vnto them the printe of the nayles in his handes, and the scarre of the wounde whiche the souldier hadde made in his syde with a speare. With this salutacio and sight, the fayth of his disciples was confirmed, the sorow taken awaie, and their myndes muche recreate and made ioyous. For Iesus had promised them before that thus it shoulde be, that within a shorte time he would see them againe, and after they had seen him, and their sorow put awaie, that he would make their hertes glad and merie. And therewithall he tolde them this also shoulde folowe, that in the worlde they should haue sorow and heuynesse, but in hym they shoulde haue peace and quietnesse.

Peace with
you.

Then sayd Iesus to them agayne: Peace be vnto you. As my father sent me, euen so I sende you also. And when he had saied these wordes, he breathed on them, and sayeth vnto them: Whoso euer shall remitte thy sinnes, they are remitted vnto them, and whoso euer shall retayne, they are retayned. But Thomas one of the twelue (whiche is called Didimus) was not with them when Iesus came. The other disciples therefore sayd vnto hym: We haue seen the Lorde. But he sayd vnto them: Excepte I see in his handes the printe of the nailles, and thrust my hande into his side, I wyl not beleue.

Therefore to confirme the Apostles in their ioye and comforte the more, he once againe saluteth the with good lucke of peace, saying: peace with you, and at the same tyme withall, he breiue auctoriseth them, and commaundeth them to preache the thinges whiche they had seen, and sayeth: As my father sent me, so do I sende you. I haue truly and saythfully glorified my fathers name, and you agreeing among your selues, shal wlike truely and faithfullnesse preache my fathers name and mine. I prepare your mindes to this function and office: forasmuche as I now that I haue doen diligently the thing that I had in commission to do, go agayne to my father, and from thence shall sende vnto you more plentie and more power of the holy ghoist. In the meane while shal I also make you partakers of the holy ghoist according to your capacite: & euen as he was thus speaking, he breathed on them and gaue them the spirite, with auctoritie to forgiue al men their sinnes that would be ioyned to him by profession of the gospell and by baptisme, and that would forgiue their former life, and be earnestly amended where they haue erred. Whoso euer shall remitte (saith he) they are remitted vnto them, & whoso euer shall retayne, they shall abide subiecte to their sinnes. When these thinges were doen, the residue of the disciples were assembled together. Thomas onely except, that thar was absent, whiche name Thomas, signifieth in Greek tongue Didimus, & in the Latin Geminus, in Englyshe doubtful. For he was one of the twelue whom the Lorde did specially and peculiarly chosse to the office of preaching the gospell. Therefore after that he was come in to them, the disciples that could stande for ioye, shewed openly vnto him that they had seen the Lorde. Thomas supposyng them to be deceyued and illuded by some vision or spirite, denied to beleue vntill he might see hym with his owne eyes: and not to beleue his owne eyes as sufficient witnesse, except he might see withall the printe of the nailles euen in his handes, yea & with putting his owne handes into Iesus side, perceiue by felng, the wounde that the speare made. And truely, this incredulitie of the Apostle, by the dispensation of God as he shal dispose, did muche good to the confirmation and stablishment of our fayth.

And after eight dayes, agayne his disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stode in the myddes, and sayd: peace be vnto you. And that sayd he to Thomas: Wyng thy fyngert hyther and se my handes, and reache hit wth thy hande, and thrust it into my side, and be not sayable but beleuyng: Thomas answered, and sayd: my Lorde, and my God. Iesus sayeth vnto hym: Thomas because thou hast seene me, thou hast beleued, blessed are they that haue not seene and yet haue beleued. And many other thinges testyfyd Iesus in the presens of his disciples, which are not written in this booke. & these are written that ye myght beleue, that Iesus is truly the sonne of God, and that (in beleuyng) ye might haue lyfe throught his name.

Therefore eght dayes after, when the Apostles met together agayne, by health, and at this tyme with the rest, Thomas was in companye, whiche hitherto.

The paraphrase of Erasmus vpon

hitherto would not beleue that Christe was risen: the lord came into them where they wer, the gates being hard fast shut, and standing in the middes of them, he saluted them after his vsuall and well knowne maner and facion, saying: Peace with you. And turnyng hym by and by to Thomas, whose vnbelefe he knewe, that was ignoraunt in nothyng: whiche lacke of belefe, because Iesus knewe it came not as the Phariseis infidelitie did, that is, of malice but of mans infirmitie, he vouched safe to heale it. He sayeth thus to him: Thomas (sayeth he) forasmuche as it doeth not suffice the to haue hearde of many (that I was risen to lyfe agayne) whiche hath seen me and hearde me, except thy senses might feele and perceyue the same, bring hither thy finger & feele the woundes of the nayles, and see that I truely carie the very true markes therof. Put thy hande into my syde and handle the wounde whiche the speare made, and hereafter be not vnfaithfull, and harde of belefe in other matters: but after thou hast now seen this thyng proued certainly true, which yet semed to thee incredible, see thou gene sayth to my promyses howe succedible soener they seme to the common sence and iudgement of men. After that Thomas had seen and felt, knowyng both the face and accustomed voyce of the Lord, he than conceyued a full sayth, and spake aloude: My Lord and my God. For as he was more harde of belefe, so no body did more clearly confesse Iesus to be God & man, for because the handlyng of the body whiche late before hong dead vpon the crosse, witnessed that he whiche was risen to lyfe agayne, was a very man in dede: and the knowlege of hidde secreete thynges proued well his godhead.

So than of truely, Iesus did well accepte and embrace Thomas his confession, but yet withall he did repproue his hardenisse of belefe, saying: Thomas because thou hast seene me, heard me, and handled me, thou beleuest: but blessed shall they be, whiche though they see not will yet beleue. Verely the Lord Iesus declared vnto his disciples his diuine power and godhead, by many other tokens whiche are not wrytten in this booke, but some thynges are reported and declared by other Euangelists, and some thynges also were reported and tolde by worde of mouth: and euen they were the tellers thereof, whiche both sawe and heard the thynges themselves. For to set out & wryte all thynges (whiche woulde haue bene a woork that for the greatnes it coulde not haue bene mesured) was not cared for, but yet it was thought necessarie

to wryte of some thinges, that thereby ye mought come to the belefe that

Iesus was the sonne of God. Whiche thyng yf ye do in dede, ye

shall haue that full blisse and beatitude which our Lord

Iesus promised to them that whē the see not,

beleue. For lyke as he suffered death and

liueth immortall, so shall ye also by

profession of his name in true

saythe, obtayne eternall

lyfe.

The

¶ Afterward he did Iesus shewe hymselfe agayne at the sea of Tiberias: And on this wise shewed he hymselfe. There were together Symon Peter and Thomas (whiche is called Didimus) and Nathanael of Cana in Galile, and the sonnes of Zebedei, and two other of his disciples. The texts.



And verely, to confirme moze and moze the saythe of his disciples, Iesus oft times appeared vnto them, and talked with them, sometyme also ate meate in theyr company: lest any suspicion shoulde sette in their mindes that it was but a delusion of some gholste, whiche they had sene, neyther was he therwhyles continuallye for all that present in theyr company as he was wont before his death, nor so familiarly handled himselfe among them: nor yet was seen of all menne, because he hadde sayed before that he woulde appere to his and not to the worlde, nor to his neyther, but euen when he list. For now immortallitie shewed a certayne semblance full of maiestie, that was to be had in reuerence to the intent that theyr faith beyng full stayed and established, he might with drawe from them altogether the sight of the bodye, and spiritually to be now amongst his. And so now therefore he appered and shewed hymselfe agayne to his disciples, at the depe lake called Tiberias. And he presented himselfe vnto them on this wise. The disciples, which before that tyme kept themselves secrete in Hierusalem, to be in sauetie out of the Phariseis daunger, repayred agayne into Galile, & there was a good sorte of them together, euen no fewer than Symon Peter and Thomas, called Didimus, also Nathanael of Cana a citie of Galile, where Iesus returned water into wine. And besides these, the two sonnes of Zebedei Iohn and James the greater, & with these was two other disciples.

¶ Symon Peter sayeth vnto them: I will go a fishing. They saie vnto hym: We also will go with the. They went therfore wape, and entered into a shippe immediatlye, and that night caught they nothing. But when the morning was now come, Iesus stood on the shore, neuertheless the disciples knewe not that it was Iesus. Iesus sayeth vnto them: Children haue ye any meate? They answered hym: no. And he sayeth vnto them: Cast out the net on the right hande, and ye shall fynde. The texts.

Now than, because they lacked theyr Lordes helpe, by whom they were wonte to be fedde of the more fre bounteousnes of frendes, Peter wente in hande agayne with his olde facultie, to get his living with his owne handes: lest he shoulde be burdenous to any man, or to be fed by any others liberallitie in idlenesse. For then he might not preache, and he thoughte it was no right that he whiche secured not the ghospell, shoulde lyue of the ghospell. Therefore in the twise light, because they shoulde haue goen abrode vpon theyr peryll in the daye, Peter sayeth: I go a fishing. The reste than saied vnto hym: We also will go a fishing with the. And so goyng forth a doozes togetherwarde, they entered into the shippe. And they fished all that night in bayne. For they gate neuer one fische, to the intente that wape shoulde be made for a miracle, and therewith as in a misterie to be signified, that the labour of an Evangelist is all in vayne, vnlesse Christe do prosper the mannes endeuour.

But now when it was red day, Iesus stood on the shore, but the disciples knewe not it was he, partely for the distaunce that was betwene hym & them, and

The paraphrase of Erasmus vpon

and partely because it was scant daye: also partely because the Lorde woulde not furthwith be knowen. Therfore Iesus spake vnto them from the shoze, saying: Chyliden haue ye any meate: They than, forasmuche as they knewe not the Lorde by his voyce, but supposed hym to be some other manne whiche came to the sea to bye fysh, made aunswere that they had none that they could selle hym, because they had taken nothyng. Iesus than to declare litle and litle who he was, sayed vnto them: Caste out the nette on the righte syde of the shippe, and ye shall fynde that ye could not hytherto.

The texte. They caste out theyr nette, and anon they were not hable to drawe it, for the multitude of fishes. Then sayed the disciple whome Iesus loued, vnto Peter: It is the Lorde. When Symon Peter heard that it was the Lord, he gyrded his coate vnto him (for he was naked,) and sprang into the sea. The other disciples came by shippe, for they were not farre from lande, but as it were two hundred cubites, and they drew the nette with fishes.

They did as he bad them, for through weyrynesse of theyr dayne labour, & of a great desyre to take some fysh, they conceiued some hope: byanby so great a multitude of fishes was taken, that the net was laden withall, and coulde bnneth be drawen vp to the boate. And wete ye well, this was euen a resemblance of the multitude of men whiche afterwarde by the preaching of the apostles, should be brought and ioyned to the churche out of the whole world of what language or countrey soener they were. By the noueltie of the thyng, that disciple whome Iesus loued was moued to be moze attentysse and to marke the thyng, and so knewe Iesus. And incontinently aduertysed Peter (who was altogether busye about drawyng by the nette) that it was the Lorde, whiche standyng on the shoze commaunded to looce and caste oute the nette. Peter, beyng alway one man and like hymselfe, did forget bothe the nette and the fysh, and toke his shippe (for befoze he was naked) and coulde not abide but sprang into the sea, and so came he first of all to the Lorde. The other disciples came to hym by ship, for they were not very farre of the shoze, but as it were two hundred cubites. and they altogetherward drew the nette full and laden with fysh.

The texte. Asone as they were come to lande, they sawe potte coales and fysh layde thereon: and breade. Iesus sayeth vnto them: byyng of the fysh whiche ye haue nowe caught. Symon Peter went up and drew the nette to lande full of great fishes: an hundred and thye and fiftie. And for all there were so many yet was not the nette broken.

And when they wer come to lande, they sawe vpon the banche hotte coales and fysh layed thereon, and breade withall. Therfore Iesus commaunded the also, to byyng of theyr fyshes whiche they now caught. Than Peter returned agayne to the shippe, and drew the nette to land full of great fishes: in noumber an hundred and thye and fiftie. This also made it seme the greater a myracle, that when there was so great a multitude and that of great fishes, yet was not the nette broken in sundry with the weight therof. The thyng dyd represente the humble churche, and as to the worlde weake and narrowe, yet suche a thyng as shall embrace all the nations of the world, the Lorde Iesus beyng the head and chiefe gouernour thereof.

The texte. Iesus sayeth vnto them, come and dyne. And none of the disciples durste aske hym what art thou: for they knewe that it was the Lorde. Iesus than came, and tooke breade and gaue them, and fysh lyke wyse. This is now the thye tyme that Iesus appered to his disciples, after that he was raysed agayne fro deary. So when they had dyed, Iesus sayeth vnto

unto Symon Peter: Symon Iohnna louest thou me more than these? He sayed vnto hym: The lord, thou knowest that I loue thee. He sayeth vnto hym: Feed my lambs.

Furthermoze, to shewe a moze certeinie that he was verie manne and no gholste, he therfoze approuyng the veritie of his body by beynge sene with mens eyes, heard with their eares, and handled with handes, would also eate meate with them. He therfoze inuited his disciples to the dyner which was there ready for the. The disciples sate downe, but all whisht and spake no wordes: for the maiestie of the immortall bodye toke from them their accustomed boldnes. In dede they knewe hym to be the Lorde, but now he appeared after a moze high and gloriouse soyte, as one of great noblenesse and excellencie. Therefore none durste aske hym, who arte thou? and yet of the very thyng it selfe, they knewe hym to be the Lorde, although the shewe and semblaunce of his bodye was chaunged. Iesus therfoze came to the feast, and as his maner was brake bread with his owne handes, and gaue it to them, and fische likewise: by example and dede teachyng his, to whome he had specially chosen to be shepherdes of the church, to fede his euangelicall flocke with holy doctrine. But yet suche as hymselfe had taught them. And this is now the thyrde tyme that Iesus appeared (certayne spaces betwene) to his disciples, for he was not in theyr company continually. After dyner was doen, the Lorde Iesus, in maner declaring by worde of mouth the thyng, whiche in his facts he signified, committed his shepe to Peter that he shoulde fede the: but he first thise required loue of him, to the entent he might powze into the myndes of his disciples that no man is a fitte shepheard of an euangelicall flocke, excepte he whiche beareth suche loue towardes them that he is put in truste withall to kepe, as Christe shewed hymselfe to haue towardes his, for whom he bestowed his lyfe. And he specially spake to Peter, vtterly to put awaye the remembraunce of his denyng Christ, and to notife that he shoulde haue the hiest and chiefe place in the ministerie of the gospel, that did passe other in excellency of charitie towardes the flocke of the Lorde. And therefore, by hym, whom Iesus knewe to be of a moze seruente mynde then the reste, he would expresse to all the Apostles and theyr successours, a proufe of a true and a persite shepheard. And in dede Peter is wound at other tymes also, to be as a mouthe of the Apostles, and by hym the Lorde woulde haue it knowen and to be hearde what the other also woulde openly confesse: for because, by the expresse voyce of this man, the publique confession of the whole church dyd but a late tyme befoze, deserue a promise of the keyes of the kyngdome of heauen. And in the same wyse also, he than woulde that by this mannes voyce, open confession shoulde be made of mooste hye charitable loue towardes hym: to the entente that by this one man the reste shoulde knowe what maner of men ought to be curates of the lordes flocke. Symon Iohnna (sayeth Iesus) louest thou me more than these? The Lorde dyd not aske these thynges as ignorant that he was muche loued of Peter, but he woulde haue inwardely fastened in the hertes of his disciples, that mooste hye charitte towardes Iesus, is nedefull to hym that shoulde take cure of the Lordes flocke, for the whiche the Lorde hymselfe suffered death vpon the crosse.

But Peter now heynge come to moze circumspection than he was wound to be of, made no aunswere concernyng howe muche the other loued the lord, because he knewe not fully other mennes mindes: for his owne parte and conscience,

Iesus than
came and
toke byade
of

The paraphrase of Erasmus vpon

science, he maketh aunswere, whereof he is bolde to make the Lorde hymselfe witnesse. How muche any other loueth thee, (sayeth he) I knowe not, Lorde I loue thee, and thou askest me, that knowest I do loue thee. Thou that knowest the secretes of mennes myndes art not ignoraunt that I loue thee.

Then sayeth Iesus: If thou louest me as thou openly sayest, fede my lambes whiche I loue moste dearely: and for whom I haue spente my lyfe, and shewe thy selfe suche towarde them as I haue shewed my selfe towarde you.

This shall be a proufe of a perfite loue towarde me,

The texte. He sayeth to hym agayne the seconde tyme: Symon Ioanna louest thou me? He sayeth vnto hym: Yea Lorde, thou knowest that I loue thee. He sayeth vnto hym: Feede my shepe. He sayeth vnto hym the thyrde tyme: Symon Ioanna, louest thou me? and he sayd vnto hym: Lorde, thou knowest all thyng, thou knowest that I loue thee. Iesus sayeth vnto hym: Feede my shepe.

The Lorde Iesus asketh hym agayne euen with like many wordes: Simon Ioanna louest thou me? Peter aunswereth him euen with lyke noumber of wordes, Lorde I loue thee. Thy selfe knowest that I loue thee. Then sayeth Iesus agayne: If thou louest me in dede, feede my shepe, whiche are deare to me. The lorde asked Peter the thyrde tyme: Simon Ioanna, louest thou me? The lordes askyng so often repeted, caste Peter in a scruple and in a sorowe. For although he knewe in his owne conscience, that he loued the Lorde exceedyngly, yet because he had thysle denyed the Lorde after he had so stoutely promysed the contrary, it caused hym also to distruste hymselfe. For Peters fall into the deniall of his lorde, turned hym to good, and furthered his saluacion, whiche falle taughte hym humble sobryete, and caused hym to learne a newe lesson, that is, not to put to muche truste and assiaunce in hymselfe, suche a pestilence to euangelicall godlynesse, as none canne be more pernicious and deadely then it. Therefore he aunswereth sincerely of truethe, but timorouslye and very lowlye withall, and where before he trusted to hymselfe, he now putteth all his assiaunce in hym: to whome onely truste and assiaunce oughte to be geuen, saying: Lorde, why askest thou me so often, seeyng thou knowest all thyng: Thy selfe knowest that I loue thee. Then sayed Iesus, therefore feede my shepe, and vpon them declare howe muche thou settest by me.

Thou shalt take an example of a good shepheard of me. I haue spente my lyfe for my shepe, thou lyke wyle shalt playe the faythfull shepheard of my shepe, euen to the losse of lyfe and heade. The shepe be myne whom I haue redeemed with my blood, & now returning again to my father, I comit & betake them to thy fedying. Thou therfore shalt playe the shepheard & not the lord, & thou shalt fede to saue, & not kylle, or pull of theyr skyn to their vtter vndoing. If I be thysle deare & welbeloued of the, they shall be dearely beloued of the, whom I loue exceding well. The lord Iesus would haue these thinges with so great diligence potored into the myndes of his disciples, because he knewe there would rise men, that should not for the loue of Iesus, but for theyr owne commodities sake, take cure of christen people, or rather inuade and with violence take cure vpon hande: which maner of persons would in stede of shepherdes, playe the tyrantes, and robbe altogether. Moreouer the lorde didde bouchecase to declare also what the thre tymes repeted confession of loue, did meane. He that for the health and safetie of the lordes flocke, contemneth his ryches, careth not for worldlye honoure, and neglecteth his owne affections, sheweth greate lykelyhoode of truethe that he hath a pure sincere loue, but he

that for sauynge the flocke, letteth not to auenture his lyfe, that man (ye wote well) hath (so doyng) geuen a most sure lesson of perfite loue and charitie.

Merely verely I saue vnto thee, when thou wast young, thou gydedst thy self, and walkedst whither thou wouldest: but when thou arte olde, thou shalt stretch forth thy handes, and another shall gyde thee, and lede thee whither thou wouldest not. What spake he signifying by what death he should glorifye God. The texts.

The Lorde now willyng somewhat to open that Peter in tyme to come, should do that thyng, sayd: Peter, I do well assure thee therof, thou shalt when tyme is, personne and accomplishe the thyng whiche thou now sayest and confessest. For truly it is no delicate profession. For when thou wast young, and in bodilye strength more able to suffer laborious and greivous thynges, thou wast more daintely occupied & liued more at ease. For thou vngydedst or gydedst thy selfe at thyne owne wyll and pleasure, and walkedst at libertie whither thou wouldest. But when thou arte olde and than in bodilye strength more weaker, thou shalt be more hardely intreated, thou than beyng in heart and wil more strong. For thou shalt stretch furthe thy handes, and another shall gyde thee, and leade thee whither thou wouldest not. By this riddle or parable, Iesus signified by what kynde of death Peter shoulde once glorifye God. For because, being very aged, he was ledde to the crosse, whiche though he suffered gladly for the excellent loue that he bare towardes his Lorde, yet the weakenesse of mannes nature lothed it.

And when he had spoken this, he sayeth vnto hym: Followe me, Peter turned aboute and sawe the disciple whom Iesus loued, folowynge. (whiche also leaned on his breast at supper, and sayde: Lorde, whiche is he that betrayeth thee?) When Iesus therefore saw him, he sayeth to Iesus: Lorde, what shall be here for Iesus sayeth vnto hym: If I wyll haue hym to tary tyll I come, what is that to thee? folow thou me. When went this saying abroad among the brethren, that the disciple shoulde not dye. Yet Iesus sayde not vnto hym, he shall not dye, but if I will that he tary tyll I come, what is that to thee? The texts.

When Iesus had sayed thus, he begunne to walke, and sayde to Peter, folowe me: so once agayne prouokynge and inuityng hym to the folowynge of his charitie and death: When Peter turned and looked aboute hym, he seeth euen that disciple whom Iesus loued, and that leaned on the lordes breste at his laste supper, whylest he asked of him who should betray him. Forasmuche as Peter did entirely loue this disciple, and knewe that he was alwaye better beloued of the Lorde then the rest, and than sawe the same vnbidden, folowe nexte vnto Peter, Peter asked the Lorde what shoulde become of that man. For he nowe knewe alreadye of his owne death, and he desyret to knowe whether that he shoulde haue this man a companion to die with hym.

For he thoughte that to be a glorious thing vnto hym, and a great token of the Lordes loue towardes hym, that he might dye after the example of Iesus. But Iesus to correct this vnnecessarie care that Peter had of another mannes death, sayde: If I wyll haue him tary tyll I come, what is that to thee. He is myne, and after myne aduise will I ordeyne and determine for hym that shall be for the best. Care and prepare thou for that whiche appertheyneth to thy selfe, that is to saie, that thou folowe me. And than vpon the occasion of this saying, there rose a bruite among the disciples that Iesus his welbeloued disciple shoulde dye no violence death, but should liue still vntill the Lorde shall come agayne to iudge the quicke and the deade, (which they all thought than should be sone after.) Albeit the Lorde did not saie, he shall not Folow thou me.

not dye, but to make dull, abate, and repulse Peters curiositie and ouermuche diligence, he denyed it to pertayne vnto him, though he his will and pleasure had been that the man should still liue vnto his last cummyng.

The text. The same disciple is he, whiche testifieth of these thynges, and wrote the same thynges. And we knowe that his testimonie is true. There are also many other thynges whiche Iesus did, the whiche yf they should be wyrtten every one, I suppose the worlde coulde not couerthe the bookes that shoulde be wyrtten.

And in dede this is that same disciple that witnesseth these thynges thus to be doen, and that wrote the same, to the entente they maye moze truly, and moze far abroad be scattered and dispersed to the knowlege of all folke. And we haue knowen that his testimonie is true. For he wrote not other mennes hearpynges, but at whiche hymselfe was present. For he hath not made mention of all the thynges whiche Iesus said and did. For if a manne shoulde goe about to tell them, euery thyng by it selfe, an vnmeasurable sorte of bookes shoulde be made thereof. But so muche is wyrtten as suffiseth to the obteynyng of saluacion. Therfore the rest is, that beleuyng these, and stickyng to the steps and wayes of Iesus, we labour diligently to get the rewarde of immortall lyfe.

Thus endeth the paraphrase vpon the Gospell
of S. Iohn.